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A
Plain and rational Account
OF THE
CATHOLICK FAITH;
WITH

A PREFACE and APPENDIX in Vin-
dication of *Catholick Morals* from old Ca-
lumnies revived and collected in a scurri-
lous Libel.

ENTITLED

A Protestant's Resolution, &c.

SECOND EDITION revised and Corrected.

*Be ready always to give an answer to every Man that
asketh you a Reason of the Hope, that is in you,
1. Pet. Ch. 3. v. 15.*



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The PREFACE.

IF the Doctrine and Morals of the first Christians had been such, as they were continually represented by their Adversaries then in Power, no Monster had ever been so frightful as the Christian Religion. And if the Faith and Morals of Catholicks had really those Deformities, under which they are but too often painted even from the Pulpit and in those very Books, which are put into the Hands of the People, as necessary Preservatives against Popery, I freely own it were better to be of no Religion at all, than to be a Papist.

What then was commonly said and thought of the first and best Christians that ever were in the World? The most distinguishing Part of their Character was, that they utterly denyed the God-head, as is witnessed by St Justin, Apol. 1. pag. 56. Some accused them of giving Divine Worship to the Cross, as we find it recorded in Minutius Felix and Tertullian. Others said they gave it to the Sun, to an Asses Head, and other Things not fit to be named.

Next they gave it out that they had no Men of Sense or Learning amongst them. That they kept the common People in Awe with Superstitious Fears. That their pretended Miracles were only Tricks of Art or Magical Enchantments. That they were Traitors to the Government, and guilty of all the Evils that happen'd to the State. That in their most sacred Meetings they feasted on the Flesh of murder'd Infants, made delicious

Sippets in their warm and innocent Blood, and closed at length the barbarous Solemnity with all sorts of lewd and incestuous Embraces. In a word, that they were profess'd Enemies to Honour and Conscience, to God and Man. All these Things are attested by Origen, Tertullian, St Justin, &c. and shew how true this Saying of Tertullian is, viz. That Truth and the Hatred of it began together.

This brief and faithful Account of the general Hatred of Christian Religion in it's very Infancy may serve for a Key to many useful Discoveries. As, 1. That a form'd Design of Misrepresentation and Slander is a sure Mark that the Cause, in Favour of which they are employ'd, is a very bad one. 2. That those, whose Faith and Morals lye under the Injustice of publick Censure may comfort themselves with this Reflection, that nothing was ever more contemptible than Religion, when in it's greatest Purity. 3. That what our B. Redeemer said to his Followers, Luk. 21. v. 17. You shall be hated by all Men for my Sake, was not confined to the primitive Times. For Truth always was and always will be odious to insincere and worldly Spirits: And the present Age is so over stock'd with these unhappy Dispositions, that if they had been as frequent in the primitive Times, few Nations perhaps would ever have embraced the Christian Faith. 4. That the same Methods are still pursued against the Truths of the Gospel, as were at first employed against the Gospel it self. My Meaning is, that the Character of Catholicks is as unfairly represented now, as that of the Christians was in the primitive Ages.

I might appeal for the Truth of this to an infinite Number of Protestant Books and Sermons fill'd with such false Characters both of our Faith and Morals, as cannot but create the strongest Prejudices against us. But I have luckily met with a Two-penny Libel, which has

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saved me the Trouble of transcribing Volumes. 'Tis entitled, A Protestant's Resolution shewing his Reasons why he will not be a Papist, &c. This Piece not only contains a Summary of the most usual Objections against or rather Misrepresentations of our Doctrine, But all the old scandalous Calumnies, that Malice has ever invented against us, are epitomiz'd in it. So that, as it gives us the very Marrow and Quintessence of many Volumes of Misrepresentation and Slander, I flatter my self that the following Sheets, tho' they only attack this malicious Libel by Name, will be a sufficient Answer to Books of a much larger Size.

Now, tho' the Fourth Edition of the Piece I speak of appear'd Several Years ago, I came not acquainted with it, otherwise than by the bad Character that was given me of it, till about the middle of August An. 1719. But unless I had trusted to my own Eyes rather than common Fame I should have thought it impossible, that a Person who not only professes himself a Christian, but sets up for a Guide and Teacher of Christians, should be capable of Writing such an unchristian Piece.

Whoever is the Author of it (for I know nothing of him but his Exorbitant Hatred to Papists) I shall make bold to call him the Catechist as often as I have Occasion to Name him: Because he has deliver'd his Reasons against the 24 pretended Errors of Popery in the Method of a Catechism: That is, by Way of short Questions and Answers. Which was doubtless done to fit them for the weak Capacity not only of Boys and Girls in order to imbue them with an early Hatred towards us, but of the Populace in general, who greedily swallow down any Thing against Papists, tho' it be never so absurd, or improbable in itself.

But dare I then presume to blame him for writing against us? By no means. But I hope it is no Presumption to expect a Protestant, tho' he writes against

Papists, should guide his Pen by the common Rules of Charity and Justice. I likewise hope it is no Presumption to expect that a Writer, tho' he be a Protestant, should remember that he is also a Christian: This I think is but reasonable. And therefore if the Catechist had done no more than fairly to propose his Reasons against the pretended Errors of Popery, or if he had only labour'd to instruct or settle Protestants in their Religion by sober Reasoning, all this had been fair and honourable. Those of his own Communion would have applauded his Zeal, and others of a different Persuasion would have valued him as an upright well meaning Man, who sought not to ruin the Persons of his Adversaries, but only to convince their Judgments. For no Man can be justly blamed for standing up in Defence of a Cause, which upon rational Motives he judges to have Truth and Justice on it's Side. But as the Catechist has managed the Cause of Religion, he is neither justifiable before God nor Man: Nor do I wrong him in the least in saying, that he appears rather as the Captain of a furious Mob breathing nothing but Massacre and Plunder, than a sober Advocate for the Christian Faith.

I shall therefore wave the ordinary Complaints on Account of unfair Dealings of a less mischievous Nature, such as are the Misrepresentations of our Doctrine to make it appear absurd and ridiculous. For we are so accusom'd to this sort of Treatment, that we expect nothing else from any Man that draws his Pen against us: and we are the less affected with it, because the usual Consequences of it seldom go beyond Contempt, which is but a small Evil comparatively to that of Hatred, and was therefore too little to satisfy the fiery Zeal of our Catechist. For he was not content to employ his best Endeavours, as many other Protestants have done before him, to make us appear ridiculous in our Faith, unless he also render'd us the most hateful Creatures upon Earth, by

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painting our Morals and Practice in the very blackest Colours.

What ! was he conscious to himself that his Reasons against the 24 pretended Errors of Popery would be of no Force to hinder Protestants from turning Papists, unless Reviling, Forgery and Slander were called in to his Assistance ? I am sure it can be no rash Judgment to think so or something full as bad, if we but observe that his Catechism is fully ended, pag. 27. And he tells us in the Title Page, that the Reasons it contains are digested into so plain a Method of Questions and Answers, that any ordinary Capacity may be able to defend the Protestant Religion against the most cunning Jesuit or Popish Priest. And why then did he not lay down his Pen when he had done our Business so effectually for us, that there was no farther danger of any ones being seduced even by the most cunning Jesuit or Popish Priest ? What Necessity was there after that of adding 20 pages more by way of an Appendix chiefly to defame and traduce our Persons ? Certainly either it was because he had a real mistrust of the Solidity of his Reasons against our Doctrine, and thought they would do but little Execution without the help of Slander, which does no great Honour to the protestant Cause ; or what is worse for himself ; he was moved to it out of pure Malice to do us Mischief meerly for Mischief sake : Since if he express'd his Thoughts sincerely in his Title-page, his End was fully answer'd without it.

In effect, the 20 additional pages in the End of his Catechism contain principally a most virulent Invektive fill'd with as much Gall and studied Malice as can be crowded into so small a Compass. And, I must needs say the Character he there gives of us is so very black, that were we really the hideous Monsters, he has described us, we should undoubtedly deserve the utmost Hatred and Execration of all Mankind. So that considering with what

Industry his Catechism has been spread among the common People, as I have lately been inform'd, I can attribute it to nothing else but a special Providence on the one Hand, and the more moderate Temper of the Generality of English Protestants on the other, that we are not torn in pieces by the Mob, or have not Stones thrown at us as we walk the Streets. I know not whether this was the Christian Design of our charitable Catechist. God only knows the Hearts and I will not presume to judge of it. However to shew I am not conscious of having overstrain'd the Matter, I shall set down a Part of his own Words, and then the Reader may judge of him as he pleases.

1. *He tells us, That Protestants being Adversaries to the Church of Rome, her Popish Sons owe them nothing but Ruin and Destruction, and the vilest Means they can use for that End are meritorious and glorious, pag. 27. 28.*

2. *That they make Perjury in this kind not only blameless but necessary: And that Breach of Oaths is no less with them than a Virtue or a necessary Duty in many Cases, pag. 28.*

3. *That by the sacred Decrees of their Councils they must be forsworn, if they will not be Excommunicated. And that one, who has taken the Oaths of Allegiance and Supremacy, sins mortally; Not if he takes these Oaths (for that their Priests may dispense with) but if he keeps them. Whence he concludes, that no Papist can possibly give any Security which may be trusted, that Protestants shall enjoy any Thing, which is in their Power to deprive them of, pag. 28. 29.*

4. *That their Religion has laid such strong Bonds upon them to break all Bonds that may favour Protestants, that it leaves no Hopes of Salvation to them, who will not at their Death take the greatest Untruth*

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Untruth upon their Salvation, if the Catholick Cause may be help'd by it, *pag.* 29.

5. That the very Principles of their Religion bind them to observe no Faith, or Truth, or common Honesty with those, whom they account Hereticks, *pag.* 30.

6. That they amongst Papists, who are executed for real Treasons and Murders, deny it at their Deaths (being overaw'd by their Priests), *Ibid.*

7. That hundreds of *Irish* Papists are executed in the Kingdom of *Ireland* every Year for Murders, Thefts, &c. yet when they come to dye take it upon their Salvation, that they are as innocent of the Fact they dye for as the Child unborn, *pag.* 31.

8. That for shedding of Blood the Papal *Rome* exceeds Heathen *Rome*; *pag.* 34.

For Proof of this last Calumny the Catechist relates some facts, of which I shall take Notice in my Appendix. Only the last of them being a valuable Piece shall be here set down at its full Length in his own Words.

Add to this (says he) their bloody traiterous Design against King Charles II. the Government, and the Protestant Religion. A Conspiracy, which had it taken Effect, might have turn'd England into an Aceldama, a Field of Blood, or Shambles of Popish Butchers. These Things consider'd, I hope no Man will be so mad as to kiss the Pope's Toe until his Nails be pared; so as he will not scratch and make the Blood run about the Mouth of Christendom, *pag.* 35. "

I cannot here forbear remarking, how good an Inclination the poor Gentleman has to be witty, even at the Expence of his Neighbour's Reputation. Yet methinks so merry a Jest was brought in somewhat unseasonably in so tragical a Relation. But let that be as it will, the dismisht

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Story he here tells us must either be the Rye-house-Plot (the History whereof is fully related by the late Bishop of Rochester) or the Design of seizing the King's Person at Oxford, which was prevented by the unexpected Dissolution of the Parliament: Or lastly that which is commonly known by the Name of Oate's Plot. For I never read of any other in the Reign of King Charles II. If he means either of the two former he has Reason to say, That had it taken Effect it might have turn'd England into an Aceldama, a Field of Blood or Shambles, not of Popish but Protestant Butchers (if I may be allowed to repeat after him that unmannerly Expression) For Praise be to God there was not a single Papist concern'd in either of these two Conspiracies?

But if he means Oates's Plot (as I presume he does, for I find he was somewhat ashamed to speak out) the Perjury and Villany of that wicked Contriver of it is so well known, and has been so fully proved by Protestant as well as Catholick Writers, and even acknowledg'd by the Supreme Tribunal of the Nation, that I need not give my self the Trouble to vindicate the Honour of those innocent Persons, that fell a Sacrifice to it. I wish the Catechist could as easily purge himself from the Guilt of a most malicious Slander in reviving the Charge of that Sham-Plot against us. And I presume he chiefly points at those innocent Victims of popular Fury, and others that have been under the like Circumstances, when he tells us we make no scruple to dye with Perjury in our Mouths. Which Calumny he repeats, pag. 38. where he writes thus.

„ No sort of Hereticks (not excepting Turk, Jew,
 „ nor Pagan; no not those of Calicut who adore the
 „ Devil) did ever maintain by the Grounds of Religi-
 „ on, that it is lawful or rather meritorious (as Papists
 „ call it) to murder Princes or People for the Quarrel of

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Religion. And altho' particular Men of all Professions " have been some Thieves, some Murderers, some Trai- " tors, yet ever when they came to their End and just " Punishment, they confess'd their Fault to be in their " Nature and not in their Profession. But these Per- " sons cleave to it at their Deaths as Zealously, as if all " they had been doing were by the immediate Guidance " of the blessed Spirit. Such is their Blasphemy! pag. " 38. 39. "

This may be call'd Blasphemy indeed. But it is a most wicked Calumny to charge us with the Guilt of it: *And nothing but the Father of Lies could instigate the Catechist to defame us in so unchristian a manner. How-* ever he has not yet done with us, but tells his Reader, pag. 42. That it is observable, that the most ignorant or careless, or the most wicked and debauch'd make up the greatest Part of our Profelytes. Nor is it strange, since false Principles and bad Lives mutually beget each other. *If he had said that many of those, who led wicked and debauch'd Lives before they turn'd Papists, have been entirely re-* form'd after their coming over to us, he would have spoken the naked Truth: For there are innumerable Examples of it: Whereas I challenge him to name me one Single Person in the Kingdom of Great Britain, who upon turning Protestant after he had been brought up a Papist, ever mended his Life; that is, became a soberer, a juster, and honest Man by it than he was before. Nay I may safely say the very Reverse of it is generally remark'd; and it is a strong Proof, that they change for Interest and Liberty, and not for Conscience-Sake.

Lastly he tells us, that the whole Romish Hierarchy is so far from being suited within the Order of the Gospel, that the main Design of their Popes, Cardinals, Jesuits, Fryars, &c. is but to advance

themselves above all that is God, and to gratify their base Lusts, pag. 44. *Was there ever any Thing so foul and scurrilous! However I am verily persuaded that if the Catechist were but for one Month in any religious Order, or would but keep one Lent amongst them he would soon change his Mind, and be convinced by Experience, that the Confinement of a narrow Cell, a hard Bed to lye on, spare Diet, Watching, Praying, Fasting, and many other Mortifications both of the Will and Body are not the most proper Methods to gratify the Lusts of the Flesh.*

But let any one judge, whether this worthy Gentleman, who pretends to so much Zeal for Religion, and talks of nothing but the blessed Spirit, Holiness, and tender Conscience in his three last Pages, could aim at any Thing less, than by the Dint of downright Slander to expose us to the Hatred and Fury of a merciless Populace on the first Occasion that shall present it self? We are here represented by him as a Knot of the most profligate Villains upon Earth: Nay worse than Turks, Jews, Pagans, or those who adore the Devil. We are described as Men taught by the Principles of their Religion to observe neither Truth, Faith, nor common Honesty with Protestants. As Men thirsting after Blood, making a Practice of Dying with Lies in their Mouths, dispensing with unlawful Oaths, looking upon Perjury and Breach of Oaths as Virtues and necessary Duties in many Cases; and finally seeking nothing so much as the Destruction of Protestants by all the foulest Means the Devil can suggest.

Good God! What a Character is this! Nay a Character of Christians drawn by the Pen of a Christian! Is not this Cloathing us, as Heathens did the primitive Christians, in Bear-Skins to set Dogs at us to tear us in Pieces! For my Part, I praise God I have been a Pa-

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pist these many Years. I have also gone through all my Studies under popish Masters, and have chiefly lived and conversed amongst Papists the Rest of my Life: So that it is morally impossible I should be ignorant either of their Principles or Practice. Yet I declare solemnly, and I declare it without any Equivocation or mental Reservation, to which I am a hearty Enemy, that I have never in my whole Life heard any of the above-mention'd execrable Maxims, which the Catechist lays so boldly to our Charge, taught by any of those, under whom I have had my Education. On the contrary I have always been taught the following Christian Rules,

1. That we are bound to do by others, as we would be done by.
2. That it is unlawful to do Evil, that Good may come of it.
3. That Perjury in all Cases whatsoever is a most damnable Sin.
4. That the Taking of unlawful Oaths cannot be dispensed with by any Power upon Earth.
5. That no Power upon Earth can discharge us of any Duty, to which we are bound by the Law of God or Nature.
6. That Faith, Justice, Truth, and Honesty are Duties, which by the Law of God and Nature we owe to all Mankind. And
7. That we are bound to pay Allegiance to our lawful Sovereigns, let their Religion be what it will.

These are the moral Principles I have always been taught; and I think I am not ignorant of the Principles of my own Religion. But alas, I forget I am a Papist, and so the Catechist will tell me, I may Lye and Swear by Dispensation; which I own is a clever Way to stop my Mouth. However I make bold to assure him, that if he were at free from Slander, as I am from the Sin of

Perjury and Lying, he would have an easier Account to make before the great Tribunal, than he will most certainly experience, unless he retracts the Falsehoods, he has publish'd against us. For Slander is a most grievous Sin against Justice, as well as Charity; and will certainly damn those, who dye with the Guilt of it unrepented.

But let us reason a little calmly upon the Matter. Perhaps the Catechist has never been conversant with any Roman Catholicks either at home or abroad. Let him then first enquire of numberless English Protestants, who in the late Wars have served either in Spain or Flanders, where it was their Lot to be made Prisoners of War: Let him, I say, enquire of them what sort of Treatment they found amongst the French or Spanish Papists: As, whether their Sick and Wounded were not as carefully look'd after, as if they had been in their own Hospitals? Nay whether the Religious Houses both of Men and Women had not the same Bowels of Compassion for them, and were not as forward to relieve their Wants, as if they had been their Catholick Brethren? It is notoriously known they were, and there are many Protestants yet alive ready to attest it. And does this look like thirsting after the Blood of Protestants, or seeking their Destruction by all Means possible? Yet no Man can doubt but these Papists acted according to the Principles of their Religion. Nor do Turks treat Christians in this Manner, tho' the Catechist will needs have us to be worse than Turks.

Let him next take a View of Holland, where there is a mix'd Society of Protestants and Catholicks: Which latter are very numerous in all the great Towns of Trade. Here he will find great Numbers of Roman Catholicks as well Officers as common Soldiers employ'd in Protestant Armies, and serving their Protestant Masters with as much Fidelity and Zeal as the

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best Protestants in Europe. Nay, the Prince of Orange had so great an Opinion of his Dutch Catholick Troops, and reposed so great a Trust in their Loyalty, that he brought several Thousands over him into England to fight against a Popish Prince then on the Throne. And unless the Dutch Popish Troops had been more faithful to their Protestant Prince, than the English Protestant Troops were to their Popish King, the Revolution had never happen'd.

Whence I infer, That the Catechist has wrong'd us most unhumanely in asserting, that Protestants being Adversaries of the Church of Rome, her Sons owe them nothing but Ruin and Destruction. That the vilest Means they can use for that End are meritorious and glorious. That Perjury is no less with us than a Virtue, or necessary Duty: And that our Priests can dispense with any Oaths. For the Dutch Catholick Troops, I have spoken of, knew nothing of any such dispensing Power, even when they came to fight for Protestants against a Popish Prince. On the contrary, they knew the Principles of their Religion oblig'd them to be Faithful to their lawful Masters, tho' of a different Religion; and therefore acted accordingly. But did the English Protestant Troops follow their Example? Alas! how partial are Men in seeing Motes in their Neighbour's Eyes, yet cannot see Beams in their own!

But since the Catechist does likewise assert, That the Principles of our Religion bind us to observe no Truth, or Faith, or common Honesty with Protestants, which certainly is the foulest Character that can be given of any Society of Men, I shall once more send him abroad for his better Information. I mean, to the Countries of Germany, Switzerland, and Holland, where Catholicks and Protestants live united together in the common Bonds of Commerce and civil Society. For it was

never said, but that the Protestants in those Countries find the same Faith, Truth, and Honesty from the Roman Catholicks they deal with, as from those of their own Communion. Which would be morally impossible, if the very Principles of their Religion taught them the contrary. Nay the Kingdom of Great Britain is actually engaged in a strict Alliance with several Popish Princes. And will the Catechist have the boldness to tell the Ministry, that they are confederated with a Pack of perfidious Rascals, who are bound by the Principles of their Religion to observe neither Faith, Truth, nor common Honesty with Protestants? If he does, I know not what Reward he may come to meet with.

But perhaps the English Catholicks alone are the Monsters the Catechist has described. Yet I am very sure their Principles are the same with those of foreign Papists. And I dare appeal to the Judgment of any sober Protestant in England, who is but thoroughly acquainted with their Persons and Practice, whether they deserve the infamous Character of Men destitute of Faith, Truth, and common Honesty.

We have some of most States and Professions amongst us: And these are as well known by Protestants, as by those of their own Communion. The Catholick Gentlemen, who live at their Seats in the Country, are generally as remarkable for Sobriety and Virtue, for Justice in paying their Debts, for Hospitality to their Neighbours, and Charity to all without Distinction of Protestant or Papist, as any of their Protestant Neighbours. Nay, I know a Catholick Family in the Country, which alone relieves more Protestant Poor, than most of the Protestant Families in the Neighbour-hood join'd together. And is this acting like Persons, who by their Principles are bound to observe neither Faith, Truth, nor common Honesty with Protestants?

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Those amongst us, who live by their Profession, such as Lawyers, Doctors, Chirurgions, Tradesmen, and Shopkeepers have generally as good a Character, and are reputed by Protestants themselves as honest, conscientious, and upright in their Dealings, as any whatsoever. Which surely is not Acting like Men destitute of Faith, Truth, and common Honesty. Besides there are several Protestant Servants in Catholick Families, and several Catholick Servants even in Posts of the greatest Trust in Protestant Families. Also Catholicks and Protestants frequently marry together. Let then the Catechist enquire, how Protestant Servants are treated by their Catholick Masters, and how Catholick Servants behave themselves in Protestant Families. Let him also enquire whether Catholick Women make not as discreet, as virtuous, and faithful Wives to their Protestant Husbands, or whether Catholick Husbands treat not their Protestant Wives with as much Honour, Tenderneß, and good Manners, as Protestants themselves. For if he cannot inform himself of any remarkable Irregularities in the Conduct of Catholick Servants, or Masters, Wives, or Husbands towards their respective Protestant Masters, or Servants, Husbands, or Wives; then I hope he will have some Remorse of the Scandalous Calumny he has publish'd of us, viz. that the very Principles of our Religion bind us to observe no Faith, or Truth, or common Honesty with Protestants.

I know that they, who are personally acquainted with some Roman Catholicks, and have a real Value for them, yet continue under the general Prejudices they have suck'd in almost with their Milk, are wont to answer, that if all Papists were like such or such a one, whom they know to be a very honest Man, they should have nothing to say against them. It seems then that such Pa

pists, as are personally known by Protestants, are very honest Men. But those, whom they know nothing of, are all Knaves, and void of common Honesty. Perhaps this is the true Reason why we are so black in the Catechist's Eyes, and there may be Room to pray God to forgive him, because he knows not what he says.

I shall here resume for a Moment the Subject of Perjury; a Sin hateful both to God and Man. Yet the Catechist charges us positively with it, as a Thing of which we are so far from making any Scruple, that we think it wholly blameless, nay necessary in many Cases. But it will be hard to determine, whether this Accusation be more repugnant to Truth or common Sense, unless we are all supposed to be Madmen. For it is notoriously known, that (excepting a few Protestant Non-jurers) we are the only Persons in Great Britain, that have suffer'd by Refusing Oaths; and have suffer'd grievously by it rather than incur the Guilt of being perjured. Yet foolish our Priests can dispense with Perjury, if the Catechist is to be believed. Can any Thing in Nature be more absurd.

No Man can be so great a Stranger to the-English Constitution as not to know, that taking certain Oaths qualifies a Man in the Eye of the Law for any Preferment, Military or Civil: As the Army, the Navy, the Bench, the Bar, the Court, the Parliament: In a Word, for any Place of Honour, Profit, or Trust. So that if we had but Consciences large enough to swallow a few Oaths, we might not only deliver our selves in a trice from the innumerable Vexations we are under, but enjoy all the Advantages of free-born Subjects, and be upon an equal Footing with the best Protestants in the Nation. And why then do we refuse to do it, if our Church can dispense with Perjury? 'Tis such an unintelligible Riddle, that neither Reason nor Religion can account

for it. Yet we are told by the Catechist, that our Priests can not only dispense with unlawful Oaths, but that the very Principles of our Religion leave no hope of Salvation to them, who will not even at their Deaths take the greatest Untruth upon their Salvation, if the Catholick Cause may be holpen by it. pag. 29. And would not the Catholick Cause be holpen (as he calls it) by our Qualifying our selves for Places of Profit and Trust, which nothing but our Abhorrence of Perjury hinders us from Doing? 'Tis therefore a ridiculous Calumny to say we may have a Dispensation for Lying and Swearing, when the very dread of incurring the Guilt of it is the principal Occasion of our temporal Ruin.

Well, if the Catechist be as little able to prove the Errors in Faith, as the Immoralities he has laid to our Charge, I dare boldly say he has undertaken a defenceless Cause. But this will be examined in the following Sheets, where I assure the Reader he will find neither Scurrility nor Slander, but a plain and modest Vindication of the Catholick Doctrine from the 24 pretended Errors, the Catechist has muster'd up against us. That is, a plain Exposition of the Catholick Faith stripp'd of the false Glosses and Colourings, wherewith it is usually so disguised by our Adversaries, that it appears many Times wholly different from what it really is in itself. And this I take to be it's best Vindication: Because Truth needs no more than to be fairly shew'd, and is it's own best Defence, when set in a true Light.

A D V E R T I S E M E N T.

Relating to the Corrections made in this second Edition.

I Shall now say something concerning this second Edition, in which I have made some Alterations according to the Advice of a Friend, who was so sincere as to mark out to me several Faults, which he thought I would do well to correct.

First then he told me, that if I had writ a large Volume containing the whole Body of Controversy between us and Protestants with all the Arguments on both Sides treated full at length, then indeed the Title of MODERN CONTROVERSY DIVIDED INTO THREE PARTS, 1. OF GENERAL CONTROVERSIES 2. OF PARTICULAR CONTROVERSIES. 3. OF LESSER CONTROVERSIES, might have been proper. But he thought this Title too pompous for a short and plain Exposition of the Catholick Faith; and as much disproportion'd to a meer Epitomè, as a large Gate would be to a small Cottage. And indeed I judged my Friend had so much Reason on his Side, that I was soon determin'd to strike out the aforesaid Part of the Title, and only retain the other modest Part: viz. a plain and rational Account of the Catholick Faith. Which I am sure will not put the Reader in Expectation of any more, than the following Tract will fully answer.

In Consequence to this, instead of three Parts in the Body of the Book, the Reader will find them all united in One, containing 24. Articles answerable to the 24. Errors the Catechist has charged us with. And I must own this Method appears now to me so obvious and na-

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tural, that I cannot but wonder at myself, I could ever think of any other.

2dly, he ask'd me the Reason, why my Vindication of the Pope from the vile Calumny of those who stile him Antichrist, had not a Place allow'd it in the Body of the Book, but was tack'd to the Conclusion, where it makes but an odd Sort of Figure? To deal sincerely I could give him no good Reason for it: since (as he remark'd very judiciously to me) it's proper and natural Station was, to be placed as near as was possible to the Article of the Pope's Supremacy; where the Reader will now find it?

3ly, he observed, that the 7. scurrilous Titles of SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, and BLASPHEMOUS bestow'd upon us by the Catechist are in the first Edition twice reflected upon, to wit, Pag. 29. and 30. before the Piece itself is quoted: For it is not quoted till Pag. 48. This he thought was no small Trespas against Order and Method. But as it was impossible to correct it without Changing the Order of the 4th and 5th Section 1. Part, the trasplacing whereof occasion'd this Oversight, the Reader will now find them digested into a more regular Method in the 5th and 6th Article of this Edition: which are the two Articles, wherein I have made the most considerable Changes; excepting that of Communion in one kind, which is wholly new-model'd, both for the Reason I shall give immediately, as others not worth mentioning.

4thly, he made me a great many Compliments, not at all due to me, upon the historical Piece concerning the English Reformation tack'd to Section the 5th of Heresy. But he blamed the blind way of introducing it, as if it were afraid to shew itself, and design'd to be in incognito: whereas he thought it very well deserved a Tin,

ble of it's own to distinguish it from the Subject, under which it lies conceal'd. This it now has, and appears with a proper Title prefix'd to it. Art. 5. §. 2.

5thly, he told me it was really his Judgment that several Pieces, particularly some of the Notes printed in a lesser Character, and the Section concerning Communion in one kind were too much charged with Erudition; and by Consequence not at all adapted to Vulgar Capacities, as all the Parts of a Book ought to be, which is chiefly intended to instruct and convince the Unlearned. I have therefore in this Edition struck out such Pieces, as he thought were not proper for them, and endeavour'd to render others more easy and familiar, particularly the Article of Communion in one kind.

Lastly, he disapproved entirely of the Memoir of a very worthy Gentleman thrust in at the End of my Remarks upon the Gunpowder-Plot in the Appendix; and he told me somewhat warmly, he could not imagine what Business it had to do there; since without it's Coming to my Aid I had sufficiently vindicated the Body of Roman Catholicks from the Scandal of that Plot: and so the Addition of that Piece, whether it be of any Weight or not, was wholly Superfluous: Nay it might do Harm by giving Offence. I readily yielded to these Reasons, and it is now struck out.

These are the principal Alterations made in this Edition: the rest are not worth Specifying: For tho instead of three Parts there is now but one, the Reader will find no Alteration made in the Order of the Subjects, excepting the 4th, 5th, and 6th Article: the rest follow one another in the same Order as before. Much less will he find any Change in the Substance of the Doctrine, but only some small Difference here and there in the Cooking and Dressing of it: as likewise the Omission of some Pieces and Addition of others: particularly in the 17th Article

The P R E F A C E.

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concerning the Reading of the Bible in the Vulgar Tongue, which is considerably enlarged.

However I will not pretend to determine any one's Judgment in Favour of this latter Edition rather than the former. It is but reasonable indeed to think I myself prefer the latter: for otherwise I should have acted irrationally in Making the aforesaid Alterations in it. But since Men differ as much in their Tasts of Books as of Meats, and what pleases one Palate displeases another, I shall be fully satisfied, if either the one or the other be acceptable to the Publick. Because some Degree of Esteem for a Book is a necessary Disposition to profit by it. And this is the only End I have in View.

A PLAIN

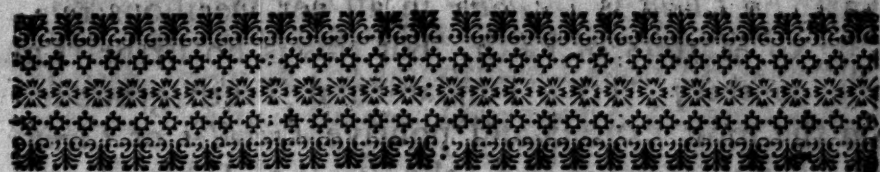
THE REPORT
OF THE
COMMISSIONERS OF THE
LAND OFFICE
FOR THE YEAR 1881

IN
RESPONSE TO A
RESOLUTION OF THE
HOUSE OF COMMONS
PASSED IN 1879

BY
J. H. STUBBS, ESQ.
SECRETARY

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THE
LAND OFFICE
HAS THE HONOUR TO
ACKNOWLEDGE THE
RECEIPT OF THE
FOLLOWING



A
PLAIN
AND
RATIONAL ACCOUNT
OF THE
CATHOLICK FAITH.

A R T. I.

Of Infallibility.

The first pretended *Error of the Papists is, in asserting the Infallibility of the Pope and Church; And that every Man must submit his Faith and Conscience to them.* Catechist. p. 6.

A N S W E R.

THE Catechist ought here to have distinguish'd between *Faith and Opinion.* For the *Pope's Infallibility* is no Article of Faith, nor proposed by the Church as a Condition of Communion. She teaches indeed, that the Church establish'd upon

Earth by *Christ* is *Infallible* in all her Decisions relating to Matters of Faith. But this is no Error. On the contrary, 'tis a Fundamental Truth grounded on the most express and positive *Promises* of *Christ*. 1. That *the Gates of Hell* (the Power of Darkness and error) *shall not prevail against his Church*, Matth. 16. v. 16. which undoubtedly they would, if She were corrupted in her Faith. 2. That *the Spirit of Truth shall lead her Pastors into all Truth*, Joh. 16. v. 13. and that *for ever*, Joh. 14. v. 16. Matth. 28. v. 20. Which therefore cannot be understood of the *Apostles* only, because they were not to remain here *for ever*.

'Tis upon these clear *Promises* we believe the Church of *Christ* to be *Infallible* in her Faith. And it follows from it, that in all *Controversies* of Religion when the Church has once pronounced Sentence, all safely may and ought to submit to her Judgment. For surely he must have very little Sense, who is afraid of being misled, when he follows the Direction of an *Infallible Guide*.

To render this *Submission* still more *rational*, the Holy Ghost has taken Care to establish the Church's Authority in the plainest and strongest Terms, *First*. Our B. Redeemer has already pronounc'd Sentence on those who will not hear his Church: But if he will not hear the Church, says he, let him be to thee as a Heathen and a Publican, Matth. 18. v. 17. which if true in private Disputes is more evidently so in publick Controversies of a higher Concern. In another Place he thus settles the Authority of *Spiritual Guides*. He that hears you hears me: and he that despises you, despises me, Luc. 10. v. 16.

Secondly, St Paul positively affirms, That the Church of *Christ* is the *Pillar and Ground of Truth*, 1. Tim. 3. v. 15. Which cannot be true if she be

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capable of seducing her Children by false Doctrines, Upon this Principle in his Epistle to the *Hebrews* he instructs them in the important Lesson of *Submission* to their *Spiritual Guides*: *Obey them that have the Rule over you and submit your selves*, Heb. 13. v. 17, And speaking of the same *Guides*, whose *Faith* follow, says he, v. 7.

Again writing to the *Ephesians* he lets them know, That God has not only plac'd in his Church *Apostles*, *Prophets*, and *Evangelists*, but also *Pastors* and *Teachers*, Eph. 4. v. 11. For what End? v. 12. *For the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Mystical Body of Christ*. How long? v. 13. *Till we all come to the Unity of Faith*, For what End? v. 14. *That hence-forth we be no more like Children tossed to and fro, and carried about with every wind of Doctrine by the Slight of cunning Men lying in wait to deceive us*. This is evidently spoken in Reference to the *People* who are here taught, *First*, That the *Pastors* of the Church are appointed by God himself to be their *Guides* in Faith. *Secondly*: That these *Guides* shall continue in the Church of Christ without ceasing to the End of the *World*, *till we all come to the Unity of Faith*. *Thirdly*, That in all *Controversies* of Religion it belongs to these *Guides* to fix the wavering *Judgment* of the *People* against all the wicked Arts of *Impostors* and *Seducers*, and that, by consequence, the *Faithful* ought to rely on their *Directions* with an entire Confidence.

For unless they may be safely depended on, they would not fully answer the *End* of their Institution; the *People*, especially the *Ignorant*, upon every new and difficult Debate would be left in *Uncertainty*, and might even suspect their *Guides* to be their *Seducers*; As the *Jews*, when depriv'd of such privileg'd *Teachers*, were led into the grossest Errors by the *Scribes*

and Pharisees. But blessed for ever be the Mercy of God, who has now *establish'd his Covenant upon better Promises*, Hebr. 8. v. 6. who has settled upon Earth a visible Church, which is *the Pillar and Ground of Truth*, against which the Gates of Hell shall never prevail; and to which he has promised *the Spirit of Truth for ever*. So that I leave any one to Judge whether they who refuse to submit their *private Reason* to the Authority of this Church be not in Danger of being Self-convicted at the great Tribunal of God?

Hence I infer, *First*, That whoever is a Member of any Church, that owns herself to be *Fallible* and subject to Errors in Faith, is not a Member of that Church to which Christ has promis'd *his Spirit for ever*.

I infer *Secondly*, That he is not a Member of the true Church; because only that Church which Christ establish'd, and to which he made that *Promise*, is the true One. And I leave it to him to consider, whether any Man can hope to attain *Salvation*, who lives wilfully out of the Communion of that Church, which Christ came to establish for the *Salvation* of Mankind: And of which it is said, *Acts 11. v. 47. The Lord added to the Church daily, such as should be saved.*

I infer *Thirdly*, That the Church of Christ can never be under any Necessity of having her Faith reform'd. For if she can never fall into any Errors destructive to the Faith reveal'd by God, what need can there be of any such *Reformation*?

I infer *Lastly*, That if all Men had but Faith enough to believe the Church establish'd by Christ himself to be our Guide, and *Humility* enough to submit their Judgment to hers, there had never been any *Heresy* in the Christian World. Which, as it shews on the one Hand the Excellency of Christ's Institution, so on the other it is a dreadful Instance of the *Pride and Misery* of Mankind, who had rather

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lose Heaven by Presumption, than gain it by following better *Lights* than their own.

If you say, 1st, That the *Promises* of Christ are all *conditional*, because the *Condition* of *Obedience* is always implied.

I answer, That if this *Objection* had any Force, it would prove a great deal more than *Protestants* design. For if the *Promises* of Christ, which were address'd immediately to his *Apostles*, be only *Conditional*, it follows that the *Apostles* had not an *absolute Promise* of being always assisted by the *Holy Ghost*: Which in Effect would undermine all they either taught or writ, that is, the *whole New Testament*.

If you tell me, That the *Apostles* had particular *Privileges*, as of writing Scripture, of receiving the H. Ghost visibly, &c. So that this *Promise* might be *absolute* to them, and only *Conditional* to the Church in after-times.

I answer, that this too will undermine the *Gospel*: For 1st, If the *Promises* made to the Church be not *absolute*, *the Gates of Hell may prevail against her*. 2^{dly}. When she first receiv'd the Books of the *New Testament*, for Example the *Epistle to the Hebrews* and the *Revelation* as written by the *Apostles*, and as Parts of the H. Scripture, she was either *absolutely Infallible*, or not: If she was, an *absolute Promise* of *Infallibility* was not confin'd to the *Apostles* and *Evangelists*. But if she was not *absolutely Infallible*, she might be mistaken in her Faith concerning the *Authority* of those *Writings*: which is still to undermine the *Scripture*.

If you say 2^{dly}, That the *Scripture* is plain in all Things, which it is *necessary* for Christians to believe: And that consequently there is no need of an *Infallible Guide*.

I answer, That the *Scripture* is a *sure Rule of Faith*

only to those, who for the right Understanding of it use their *best Endeavours*, and the *Means* which are of *God's Appointment*, that they be not carried about with every *Wind of Doctrine*. Now one of these *Means* and indeed the principal one is to consult the *Church* establish'd by *Christ* to be our *Guide*, and to submit in all Things to her *Decisions*,

If you say, 3ly. That as fair Promises of *Infallibility* were made to the *Synagogue*, *Deut. 17. v. 8. 12. &c.* Yet it is certain she err'd most grievously.

To this I answer with *St. Paul*, *Heb. 8. v. 6.* that *Christ is the Mediator of a better Covenant*; which is establish'd upon better Promises. Nay 'tis very certain the *Synagogue* was never stiled the *Pillar and Ground of Truth*: Nor had she a *Divine Assurance*, That the *Gates of Hell* should never prevail against her. On the contrary her *Fall* in rejecting the *Messias* was positively foretold by the *Prophets*: As, that he should be a *Stone of Stumbling* and a *Rock of Offence* to *BOTH THE HOUSES OF ISRAEL*, &c. *II. 8. v. 14.* So that if the *Synagogue* had ever any Promise of *Infallibility*, it was not to be perpetual. But of the *Church* *Isaias* thus Prophesies: *The Redeemer shall come to Sion, &c. My Spirit that is upon thee, and my Words which I have put in thy Mouth shall not depart out of thy Mouth nor out of the Mouth of thy Seed, NOR OUT OF THE MOUTH OF THY SEED'S SEED, SAYS THE LORD* from hence-forth and for ever, *II. 59. v. 20. 21.* *They shall fear thee as long as the Sun and Moon endure throughout all Generations*, *Psal. 72. Heb. 5. v. 5.* Which is a plain and positive Prediction that the *Church's Infallibility* was to be perpetual, and last to the End of the *World*.

But let us now hear the *Catechist's* Reasons against the *Church's Infallibility*. The first is, Because (says he) this gives the *Church* a greater Authority than the

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Apostles did ever claim: For which he quotes St. Paul saying, Not for that we have Dominion over your Faith, &c. 2. Cor. 1. v. 24.

But will the *Catechist* then venture to say, That the *Apostles* were not *Infallible* in delivering the *Christian Doctrine*? If he does, he saps the very Foundation of *Christianity*: For it will then follow, that they were not *Infallible* either in their *preaching* or *writing*, and by Consequence the *Gospels* writ by them are not *Infallible* true. How then do they contain the pure *Word of God*, which surely is *Infallible*?

As to the *Words* of *St. Paul*, telling the *Corinthians*, That he had no *Dominion* over their *Faith*: The *Catechist*, I hope, will not pretend that *St. Paul* had no *Power* or *Authority* from *God* to oblige the *Corinthians* to believe the *Doctrine* he had taught them; or that he submitted it to their *private Judgment* to examine, change, or reform it, as they pleased. And if this was not his meaning, to what purpose does he quote his *Words*? All therefore that *St. Paul* disclaim'd, was a *Tyrannical* or *Arbitrary Dominion* over their *Faith*, which some false *Brethren* accused him of to lessen his *Authority*. That is, He would not have them imagine, that because he had been the chief *Instrument* of their *Conversion* to the *Faith*, he pretended to Lord it over them in an *Arbitrary Manner*, or *Tyrannize* over their *Persons*, by chastizing them with a *Severity* unbecoming the *Meekness* of an *Apostle*.

But to put the *Matter* beyond all *Dispute*, the same *Apostle* writes thus to the *Galatians*: *Tho' we or an Angel from Heaven preach any other Gospel unto you, let him be accur'd*, *Galat. 1. v. 8.* Now I ask, Whether the *Apostle* did not here claim an *Infallibility* in what he had preach'd? Whether in these *Words* he allow'd the *Galatians* to believe, that he

had been under a *Mistake*? Or whether it be not plain that he demanded an entire *Submission* to the Doctrine he had taught them? And how far then was *St. Paul* from encouraging the *private Judgment* of any Man to controll his Decisions, since he would not allow it even to an *Angel from Heaven*, but pronounc'd those *accursed*, that should pretend to reform the Doctrine he had preach'd?

The second Reason against the *Church's Infallibility* (says the *Catechist*) is, *Because it is contrary to Christ's Command concerning the Trial of Doctrine*. I Answer, As we may examine the *Scriptures* tho' *Infallible*, so may we also try and examine the *Doctrine* of the Church tho' *Infallible*; that is to say, we may not only seek to understand it according to the best of our Capacity, but search diligently into the *Grounds* or *Motives* of our Belief of it: Which fully answers the following Command of *St. Peter*, quoted by the *Catechist*: *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you*, 1. Pet. 3. v. 15. For is not every *Catholic* ready to give a very good *Reason* of his *Hope* or *Faith* by saying, he follows a *Guide* of God's own Appointment? That *Christ* promised to preserve this *Guide* from *Erring*, and that therefore he may safely depend upon him? Nay I appeal to any Man of Common Sense, whether they who follow their own *private Judgment* in Opposition to *Church Authority*, can give as *rational* an Account as this is of their *Hope*.

His Third Reason against the *Church's Infallibility*, is, *Because as to Matter of Fact Guides and Teachers had caused the People to Sin by following them*, p. 7. And for this he quotes four Texts: But he might have spared himself the Labour. For who ever doubted, but there are and always have been many *false Guides*?

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Guides? But the Question is, Whether the Church establish'd by *Christ* to direct us in the Way to *Salvation* be of that Number? I think not. For if she were, *Christ* would not oblige us under Pain of *Eternal Damnation* to hear her voice.

A R T. I I.

The Pope's Supremacy.

The Second pretended Error of the *Papists*, is, *That the Pope is the Universal Head of the Church*. This (says the *Catechist*) *Protestants* deny: Because neither the *Creed* nor the *Sacred Scriptures* have reveal'd any such Thing, p. 7. 8.

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TIS very true, that *Protestants* deny it. 'Tis likewise true, that it is not mentioned in the *Creed*: Neither are the *Scriptures* themselves, the *Sacraments*, *Priests*, nor *Bishops* mention'd in it. But are they therefore to be laid aside? I hope not. However we think it clearly reveal'd in *Scripture*, that *Christ* made *St. Peter* the *Head* of his *Church*, and by Consequence his *Successors*: Unless it be supposed, that the Form of *Church-Government* establish'd by *Christ* was to End with *St. Peter's* Life. But may we not as truly say, that the Power of *Preaching* and Administring the *Sacraments* was to end with the *Apostles*? Or that the whole *Episcopal Order* was to end with the first *Bishops* they ordain'd?

Now that *Christ* made *St. Peter* Head of the *Universal Church*, we prove from *St. John* 21. v. 15. 16.

&c. I shall shew where the stress of the Argument lies as briefly as I can. *Christ* on the very Day of his *Resurrection* install'd *St. Peter* and the other *Apostles* in their *Apostolical Charge*, *John 20. v. 21. As my Father sent me so I send you, &c.* And I easily grant, they all receiv'd here an equal *Apostolical Charge* or *Jurisdiction*. But appearing afterwards to *St. Peter*, *St. John*, *St. James*, *St. Thomas*, and some of the *Disciples*, after he had eaten with them he address'd himself to *St. Peter* alone with such an unusual Ceremony as is not to be found in the whole *New Testament*. *St. Peter* was singled out from the rest of the Company. *Christ* ask'd him, *Lovest thou me more than these?* And after as many repeated Assurances of his Love, *Christ* gave him a *Special Commission* to feed his *Lambs* and *Sheep*: That is, his whole Flock.

Here I observe *First* our *Saviour's* demanding a greater Degree of Love of *St. Peter*, than of the other *Apostles*; Which was but a natural Introduction to his laying a greater Charge upon him; Because the higher a Person is rais'd in the *Ministry* of the Gospel, the greater his Love ought to be for *Christ* to enable him to perform his Trust.

I observe *Secondly*, That as the peculiar Ceremony and Solemnity, wherewith this Action was perform'd regarded *St. Peter* alone as distinguish'd from the other *Apostles*; so it is but congruous to common Sense to infer from it, that it convey'd something to him above the rest.

But what gives the greatest Force to this Argument and shews plainly, that *St. Peter* received here a *Special Commission* in which the other *Apostles* had no share, is the Circumstance I have already hinted at, *viz.* That this happened at our *Saviour's* third Apparition to the *Apostles*, *John 21. v. 14.* Now *Christ*

had install'd both St. Peter and the other Apostles in the common Exercise of their Apostleship or Mission at his very first Apparition to 'em, John 20. v. 21. when he gave to them all their full Powers and Credentials to preach the Gospel every where. Either then he gave St. Peter no Power at all, John 21. v. 15. 16. &c. which is contrary to the Text: Or if he gave him any, it was not common to the rest then present. And what can that be but his Superiority over the other Apostles?

This made St. Eucherius Bishop of Lions, who lived in the Beginning of the Fifth Age, write thus upon the Eve of St. Peter's Feast; First, Christ entrusted him with his Lambs, next with his Sheep: Because he made him not on'y a Shepherd, BUT THE SHEPHERD OF SHEPHERDS: Peter then feeds the Lambs, he also feeds the Sheep. He feeds both the Young and the Mothers, HE RULES BOTH SUBIETS AND PRELATES. He is therefore a Shepherd over all. For besides Lambs and Sheep there is nothing in the Church.

In the Third Age St. Cyprian writing to the Holy Pope and Martyr St. Cornelius, calls Rome the Chair of St. Peter, and THE PRINCIPAL CHURCH, from which the Unity of Priesthood is risen, Ep. 55.

In the Second Age St. Irenæus wrote thus: By Apostolical Tradition, which the Roman Bishops have preserv'd, all Separatists are confounded. For to this Church, BY REASON OF ITS MORE POWERFUL PRINCIPALITY, 'tis necessary that all Churches have recourse, l. 3. c. 3. But to return to the Gospel,

This Power of governing his Church Christ promis'd to St. Peter, when he gave him the Name of Cephas or Peter, that is, a Rock or Foundation-stone assuring him, that UPON THIS ROCK HE WOULD BUILD HIS CHURCH, and the Gates of Hell should not prevail against it, Math. 16. v. 18. For if Christ the

main Rock or Cornerstone, upon which the whole Church is principally built, be for that very Reason the Principal Head of it, he upon whom it is built under Christ, must needs be the Head of it under Christ. Now that the Rock, upon which our B. Redeemer here promises to build his Church is not literally his own Person, nor St. Peters Confession of him, but St. Peter himself, Dr. *Whitby* a Protestant Divine and a violent Adversary of the Church of Rome has prov'd by several Arguments drawn from the Text. And the following Promise, v. 19. of giving to St. Peter the Keys of the Church, or of the Kingdom of Heaven, is a farther Confirmation of it. For Keys in the Scripture-Language denote Government or the Chief Stewardship, as *Is.* 22. v. 22. *Rev.* 3. v. 7.

To convince the Reader, that I have given him the literal Sense of *Math.* 16. v. 18. I shall here set down Dr. *Whitby's* Exposition of it: *As a suitable Return to thy Confession I say also to thee, that thou art by Name Peter, that is a Rock: And UPON THEE WHO ART THIS ROCK I will build my Church, and I will give to thee the Keys of the Kingdom of Heaven, THE POWER OF MAKING LAWS TO GOVERN MY CHURCH,* Paraph. t. 1. p. 143.

Dr. *Hammond*, another Protestant Divine, expounds it in the very same manner. His Words are these: *Seeing thou hast so freely confess'd me before Men, I will also confess thee. Thou art Peter, &c. That is, the Name by which thou art stiled and known by me is that which signifies a Stone or Rock, and accordingly my Church shall be so BUILT ON THEE, FOUNDED IN THEE, that it shall never be destroy'd.*

And page 92. what is here meant by the Keys, says he, is best understood by *Is.* 22. v. 22. &c. where they signify ruling the whole Family or House of the King: And this, says he, being by Christ accommodated to the

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11

Church, denotes the POWER OF GOVERNING IN IT. Thus Dr. *Hammond*. More could not well be expected from an Adversary, and nothing but the Force of *Truth* could have extorted so much.

But is it not somewhat strange that our Adversaries (who cannot discover in the *Scripture* the least Ground of St. *Peter's* Supremacy, or of that of his Successors) should yet be so sharp-sighted, as to see that *Christ* has instituted in his Church a *Lay-Supremacy*? And to see this so manifestly, that their whole Clergy has sworn to it over and over, tho' the *Scripture* has not a Syllable of it? How unjust are interested Men in their Balances!

Besides the *Texts* I have now insisted upon, there are some Facts related in the *Acts*, which plainly point at St. *Peter's* Supremacy over the other Apostles. First, The Part he acted in the Election of St. *Matthias*: Which was the very first Thing done by the Apostles after our Saviour's Ascension. And it is manifest to any unbiass'd Reader, that he acted in that important Occasion as *Head* of the whole Assembly. I am sure St. *Chrysostom* was of that Opinion, as the following Words clearly testify. See, says he, how he acknowledges the Flock entrusted to him! How he is the Prince of the Choir! He had Reason to act here the first of all with Authority, having them all deliver'd into his Hands, Hom. 3. in Act.

2dly, Whenever all the Apostles are named, St. *Peter* is set in the first Place. Nay St. *Mathew* do's not only name him first, but calls him the first. *Math. 10. v. 2.* whereas the rest are named without any Distinction of Rank. 3dly. After the Descent of the *Holy Ghost*, he was the first that signaliz'd himself in a Sermon to the Jews; And when the Apostles were reflected upon by the People, he stood up and undertook their Defence, *Act. 2. 4thly*, He wrought

the first Miracle in Confirmation of the Gospel, *Acts 3.* 5thly, He was the first that preach'd it to the *Gentiles, Acts 10.* And 6thly, He was the first to whom their *Vocation* was reveal'd. *ibid.*

These Facts are surely very considerable: and tho' they be not demonstrative Proofs of *St. Peter's Supremacy*, yet they contain Circumstances, which very much corroborate the positive *Texts* for it, and naturally lead an impartial Reader to an Idea of it. The *Catechist* is therefore very much out in saying, that the *Scriptures* have not reveal'd any such Thing, as the *Pope's Supremacy*. For if they have reveal'd *St. Peter's Supremacy*, that of the *Popes*, who are his *Succeffors*, follows as an undeniable Consequence from it: Unless he can either prove, that the Form of *Church-Government* establish'd by *Christ* was to last no longer than *St. Peter*: Which will soon make void, and put an End to all his other *Institutions*; Or that some other *Christian Bishop* has always claim'd that Title upon better Grounds.

But whom does the *Catechist* affirm to be the *Head* of the *Universal Church*? He answers, *Jesus-Christ*, and him alone: For which he quotes two Texts, *Psal. 11. v. 6. Eph. 1. v. 22.* If he means, that *Christ* alone is the *Supreme, Independent, and Invisible Head* of the *Church*, I know none but *Jews, Pagans, Deists, and Atheists*, that will contradict him: And this is the undoubted Meaning of the two Texts he has quoted. But are not *Men* to be govern'd immediately by *Men*? Or is *Christ's Supreme Headship* over the *Church* any ways prejudic'd by his having a *visible Substitute* or *Governor* immediately under him, and wholly depending on him? No surely. For God is the *Supreme Lord* and *Governor* of the *World*: Yet *Sovereign Princes, Kings, and Emperors* stile themselves *Supreme Lords* and *Masters* of their *Domini-*

Art. 2. *The Pope's Supremacy.* If
sons immediately under God; and that without the
least Disparagement, or Injury done to the *Divine*
Prerogative.

If any one objects that there is not an *Universal*
Monarch under God to govern the whole *World*,
nor by Consequence an *universal Vicar* under *Christ*
to govern the whole *Church*. I answer, the Parity
might hold, if God had establish'd one *universal Mo-*
narchy, as *Christ* has establish'd one *universal Church*
upon Earth. The Difference is therefore plain and
obvious to common Sense. Because we find no where
that God has establish'd an *universal Monarchy*. But it
is an unquestionable Truth, that *Christ* has esta-
blish'd an *universal Church* upon Earth, unless the
Creed be false. For what does the *Word Catholick*
else mean? It means undoubtedly, that the *Church*
of *Christ* is not limited to this or that particular Na-
tion like the temporal Kingdoms of this *World*,
but is the *Church of all Nations* according to Scrip-
ture-Language: *Go and teach ye all Nations*, Math.
28. v. 19. Now as *Christ* has establish'd one *Catho-*
lick Church upon Earth, so to shew it's *Unity* he was
pleased to constitute one *Head for the Government of it*,
Cyp. de Unit. Eccles.

A R T. III.

Of Obedience to the Pope, and Allegiance
to Sovereigns.

The Third pretended Error of *Papists* is;
That Kings and Emperors with their respec-
tive Subjects are at the Pope's disposal in ge-
neral: And particularly, that the Persons and

Of Obedience to the Pope; Art. 3.
*Estates of the Clergy are not under the Power
of the Civil Magistrates*, pag. 8.

A N S W E R.

IF the *Catechist* means, that *Kings* and *Emperors* are subject to the *Pope* in the Government of their *temporal Dominions*; or that the *Clergy* are not bound to pay *Allegiance* to their respective *Sovereigns*, we utterly disown any such Doctrine. But if he means no more, than that all *Members* of the *Church* (even *Kings* and *Emperors* not excepted) are subject to her *Laws*, and bound to be guided by those whom God has appointed to be their *Governors* in *Spirituals*, This we do not deny: And it is as certainly true, as that *Christ* has not chosen *secular Magistrates*, but *Bishops* to govern his *Church*, *Acts* 20. v. 28.

Again, if by the Second Part of what he calls a *Popish Error* he only means, that the *Clergy* by Imperial and Church-Laws are exempt from the Jurisdiction of *secular Tribunals*, till they have first stood their Trial in the *Spiritual Court*, and that *Church-lands* have several Privileges: This is so far from being an Abuse or Error; that the *Magna Charta* of *Great Britain* is not so ancient by many Hundred Years, as the *Privileges* of the *Clergy*. Nor am I clear-sighted enough to comprehend, how this makes *Papists* worse Subjects than *Protestants*. For as Children may obey their Parents, and the inferior *Clergy* their *Bishops*, so may *Roman Catholics* in all Countries whatsoever obey their common *Pastor*, without transgressing against the *Allegiance* due to their respective *Sovereigns*. Nay if the *Catechist* will only take a View of *Catholic Countries*, he will find the *Clergy* there as faithful Subjects, and as ready to open their Purses in any Exigency of the

Art. 3. *and Allegiance to Sovereigns.* 17
the State, as in the Dominions of Great Britain.

He will also find the *Course of Justice* not at all obstructed by their Privilege of being first tried by their own *Spiritual Peers*. On the contrary a wicked Priest is as severely punish'd at *Madrid* or *Paris*, as a wicked Parson in *London*: Only with this Difference, that he is first strip'd of the *Marks* of his *Priestly Character*, which he has dishonour'd. Nor is his *Canonical Gown* suffer'd to accompany him to the Gallows, or to bear a Part in his Disgrace. This indeed is a Sight the People are Strangers to on the other side of the *British Seas*.

Hence it follows, That the *Catechist* might have spared that Profusion of Texts, whereof he is commonly very Prodigal when they are nothing to the Purpose. Those he has here produced serve only to prove, That all both *Laitie* and *Clergy* are bound to be faithful to, and obey their *lawful Sovereigns*, when they command nothing that is contrary to *Christ's Institution*, or the express *Law of God*. Which no *Catholick* denies.

A R T. I V.

Whether the Pope be Antichrist?

The 4th pretended Error of *Papists* is that
the Pope of Rome is next under Christ. p. 9.

A N S W E R.

IT is no Error to say the *Pope* is next under *Christ* in *Spirituals*, as *Kings* and other *Sovereign Princes* are next under *God* in the Government of their *Dominions* in *Temporals*.

But then the Catechist puts this Question, *What say the Protestants?* To which he gives this Answer. *That he is Antichrist.* If the Catechist had said, that many hot-headed Protestant Writers maintain this ridiculous Paradox in the Heat of their *Invectives* against *Popery*, he would have spoken Truth. But to deliver it in a familiar *Catechism* written for Children as a *Dogmatical Point of Protestant Belief*, and charge it upon the whole *Protestant Church*, is a Boldness I am persuaded will be disapproved by the more sober and learned Part of his Communion.

Mr. Thorndike an eminent Protestant Divine has already done it in his *just Weights and Measures* ch. 2. where he writes thus. *Let not them, who charge the Pope to be Antichrist, and Papists Idolaters, lead the People by the Nose to believe that they can prove their Supposition, when they cannot.* Nay Martin Luther himself, who was all Fire and Tow, and bore the Pope as hearty a Grudge as any Man living, yet had many a heavy Qualm upon his Conscience, before he could work himself into a Belief of it. For in the *Preface* to his Book concerning the *Suppressing of private Masses* he writes thus. *With how many Medicines and powerful Evidences of Scriptures have I scarce yet settled my Conscience to be alone able to contradict the Pope; and believe him to be Antichrist, the Bishops his Apostles, and the Universities his Stews? How oft did my Heart tremble and reprehend me by Objecting their strongest and only Argument, Art thou alone Wise, and do all err?* These were the troublesome Pangs Martin Luther labour'd under, before he could persuade himself, that the Pope was *Antichrist*, which the Catechist swallows down as glibly as a Sugar-plum, and delivers it to Children as an Article of *Protestant Doctrine*.

But methinks before he ventured to pronounce ~~F~~ peremptorily upon the Matter, he ought to have

consider'd first, that *Antichrist* (as described by St. Paul, and in the *Revelations*) is a Man that bids open *Defiance to Christ*: And then he ought to have examined, how this can agree to a *Christian Bishop*, who not only professes the *Faith of Jesu-Christ*, but sends yearly *Missioners* into *Pagan Countries* to preach and propagate his holy Name amongst *Infidels*: Nay and whenever the *Emperor* is at *War* with the *Turks*, furnishes large Sums of Money against those *Enemies of Christianity*. Now is this Acting like *Antichrist*, or is it not rather performing the Part of one zealous for the *Christian Cause*?

2dly, before he ventured to deliver it as the Doctrine of *Protestants* in general, he ought to have consulted the Authentick Doctrine of the *Church of England*, I mean, the 39 *Articles of Religion*; and then consider'd Seriously, whether he found any Encouragement there to fix so infamous a Scandal upon a *Sacred Person*, who by the *Dignity* of his *See* is esteem'd by *Protestants* themselves the first *Bishop* in the *World*; tho they will not allow of his *Supremacy* over the whole *Church*. Now the 37th *Article of Religion*, which speaks expressly of the *Pope*, says not a *Word* of his being *Antichrist*. And is it credible that the *Compilers* of those *Articles* would have omitted a Thing of that Importance against the *Church of Rome*, had they not look'd upon it as a groundless Fable fit only to be believed by *Idlers* or *Madmen*?

Again, the *Antichrist* foretold and described in holy *Writ* is a Person so clearly mark'd out and characteriz'd, that it is next to impossible he should be in the *Christian World* for any Number of Years, and not be known by all Mankind. If then the *Pope* be this *Antichrist*, and has by Consequence been so for many hundred Years in the *World*, is it not

an incomprehensible Mystery, that he should sit upon his Throne, and reign in the most famous City of the World for so many Ages together, yet in all that Space of Time no *Emperor*, no *King*, no *Bishop* of whole *Christendom* should know any Thing of the Matter, till *Martin Luther* told the first News of it: *Be astonish'd O ye Heavens at this?* Jer. 2. 17.

But what encreases this Wonder still more is, that whereas the *Greek Church* separated herself from the *Church of Rome* about the Middle of the 9th Age, and (Allowing only for a shortlived Reconciliation about 500 Years after) has ever since continued in her *Schism*, yet in all that Space of Time the clear-sighted *Greeks*, tho never so highly exasperated against the *Latins*, nay tho they reproach'd them with the most trivial Things, as *Shaving their Beards*, *consecrating in unleaven'd Bread*, *Eating Hog's flesh*, &c. Yet, I say, it never enter'd into their Thoughts to accuse them of having *Antichrist* for the Head of their Church: which, if they could have done it with any Colour of Truth, would have fully Justified their Separation without any more adoe.

The plain Truth of the Matter is, the whole Bulk of Antiquity never understood the Prophecies concerning *Antichrist* otherwise than of a *single Man*; who is to come into the World not long before the Day of Judgment; is to reign three Years and six Months, and to work such strange Wonders by the Power of the *Devil*, who is then to be let loose, that the *Elect* themselves will be in Danger of being seduced, if that were possible. This was anciently the current literal Eposition of the Prophecies concerning *Antichrist*: But the ridiculous Whim of Applying them to the *Bishop of Rome* was as far from the Thoughts of any ancient Writer, as of Applying it to the *Man in the Moon*.

However let us see what the *Catechist* has to prove it. The *Pope* (says he) is *Antichrist*, because none have more the *Marks* of *Antichrist* than he. And this he proves, because no *Antichrist* can do worse Things than he. p: 9. Most stoutly said! And the *Text*, he brings for it, proves the *Pope* to be *Antichrist* as fully, as it proves him to be the *great Mogul*. It is as follows. Let no Man beguile you by any Means. For that Day (i. e. the Day of Judgment) shall not come except there be a Falling away first, and the Man of Sin be reveal'd. That Son of Perdition, who opposeth and exalteth himself above all that is call'd God, or that is Worshipped. So that he as God sitteth in the Temple of God, shewing himself that he is God. And then shall that wicked be reveal'd, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming; even him, whose Coming is after the Working of Satan with all Power, and Signs and Lying Wonders, and with all Deceivableness of Unrighteousness in them that perish. 2. Thess. c. 2. v. 3. 4. and 8. 9.

Must not a Man both have his Heart strangely poison'd, and his Head disturb'd to apply this Text to a long Catalogue of *Christian Bishops* succeeding one another for many Ages together? We find here a single Person described, who is to be the *Forerunner* of the Day of Judgment; who is to be abandon'd by God to a *reprobate Sense*, in the Study and Practice of all Sort of *Wickedness*, and is therefore call'd the *Man of Sin*, and *Son of Perdition*. Who will exalt himself above God, and sit in the Temple of God to be Worshipped as God. Whom the Lord will consume with the Spirit of his Mouth, and destroy with the Brightness of his Coming. And finally, that he will be permitted by God to seduce the *Reprobate* with *Signs and Wonders* wrought by the Power of *Satan*; amongst which *St. John* in his *Revelations* C. 13. (19

which the *Catechist* also refers his Reader) reckons particularly, that he will make Fire come down from Heaven on the Earth in the Sight of Men. This is the Description of *Antichrist* in the Text quoted by him to prove that the Pope is the Man. And indeed the Picture St Paul has drawn of him is as like the Pope, as a Bear is like a Man, and t'is a full Proof of the *Catechist's* most admirable Skill in Applying Texts. But what Wonder is it? His pious Design was to seduce the ignorant, who will believe that the Pope is a *horned Beast*, and has a long Tail, if they be but told so.

Ay but the Pope claims to himself the *Headship* or *Superiority* over the whole Church, and that is a clear Mark of *Antichrist*: because it is a Usurpation of a Title belonging only to *Jesus-Christ*, who is alone the Head of the universal Church. But I have already told the *Catechist*, that Christ alone is the *supreme, independent, and invisible* Head of the Church, as God alone is the *supreme, independent, and invisible* Governour of the World. But as this hinders not Emperors, Kings, and Sovereign Princes from justly stiling themselves *supreme Lords and Masters* of their Dominions under God; so the *supreme Headship* of Christ over the Church is no ways prejudiced by his having, even according to his own Institution, a *supreme, visible, and dependent* Substitute or Governour immediately under him. For if this be a clear Mark of *Antichrist*, it will follow first, that *Antichrist* was establish'd by Christ himself, and received his Commission and Authority immediately from him. 2ly, that Leo the Great that venerable and holy Bishop of Rome, who maintain'd the *Supremacy* of his See with the utmost Vigour, was *Antichrist*. And 3ly, that St. Gregory the Great, who likewise asserted his *Supremacy* as vigorously as any

Pope ever did, and to whose zeal *England* owes it's Conversion, was also *Antichrist*: and so *England* was converted by *Antichrist* to *Christianity*; which I really believe every true *Englishman* and *Christian* will be ashamed to own.

ART. V. §. 1.

Whether Protestants be guilty of Heresy?

The 5th pretended Error of *Papists* is in holding that *Protestants* are *Hereticks* in separating from them. p. 10.

A N S W E R.

WE hold that there is but *one Catholick Church*; and but *one true Faith*. The first is an express Article of the *Nicene Creed*, which (according to the Doctrine of the *Church of England*, 8th Art. of Religion) ought thoroughly to be received and believed. The 2d is expressly taught by *St. Paul* saying, *One Lord, One Faith, One Baptism*. Eph. 4. v. 5. Whence it follows, that they who are not Members of this *one Catholick Church*, nor profess this *one Faith* (Allowing only for invincible Ignorance) are truly *Hereticks*. And therefore if *Protestants* persist obstinately to deny *this Faith*, and live in a separate Communion from this *Catholick Church*, 'tis their Fault if we cannot entertain a better Opinion of them than the ancient Fathers had of all those, who in former Ages separated themselves from the *Faith* and *Communion* of the *Catholick Church*.

But let us see, whether in this we do not act conformably to the *Word of God*. 'Tis evident from the Gospel that *Christ* gave a double Power to those,

whom he placed in his Ministry. The first, of teaching the Truths of Christian Religion: and of this he says, *he that hears you hears me.* Luke 10. v. 16. The second of Governing those, that should embrace his Faith. Of this St. Paul says, *obey them that have the Rule over you.* Heb. 13. v. 17. The first Power was design'd to keep Christians in the *Unity of Faith.* The second to keep them in the Bonds of a *regular and external Communion.* Therefore rejecting what the Pastors of Christ's Church deliver as the *Christian Doctrine*, has in all Ages of Christianity from the Apostles to us been call'd *Heresy*; and refusing to submit to the Government of lawful Pastors has likewise in all Ages been accounted *Schism*. But both the one and the other are reckon'd by St. Paul amongst deadly Sins. *Avoid*, says he, *after the first and second Admonition a Man that is an Heretick; knowing that he who is such is subverted, and that he Sins being condemn'd of himself.* Tit. 3. v. 10. 11. Now if Denying and opposing the publick Faith of the Church be not the Sin of *Heresy*, I should be glad to know what Sin it is. But a plain Example will give Light to the Matter.

I question not but every *Protestant* will grant that there have been *Hereticks* in the *World*: and I shall mention one, of whose just Claim to that Title no true *Protestant* can doubt. I mean *Arius*: who denied the *Consubstantiality* of the Son. And tho he pretended to have plain Scripture for his Doctrine (as these Words of Christ, *my Father is greater than I*) this hinder'd not his being condemn'd for an *Heretick* by the great *Council of Nice*. And indeed he had all the Marks of one. As maintaining a Doctrine contrary to the Faith of the whole visible Church of Christ in being: preaching without a Commission from her: Appealing from her Authority to the
dead

Art. 5. §. 1.

guilty of Heresy.

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dead Letter of Scripture, as all Hereticks do, and making his own private Judgment the sole Interpreter of it. In a Word, an invincible Obstinacy even after Sentence Juridically pronounced against him, first by his immediate Superiour, and afterwards by the supreme Tribunal of the Church. These are the usual Marks of what we call an *Arch-Heretick*, and were undoubtedly very notorious in *Arius*, and by Consequence in all his Followers.

Now the Thing I demand is precisely this, viz, some satisfactory Reason, why *Arius* was an Heretick any more than *Martin Luther*, *John Calvin*, *Bucer*, *Zuinglius*, *Peter Martyr*, and other Heads of the pretended Protestant Reformation? Or (which amounts to the same) that some proper and distinguishing Mark of an Heretick may be found to belong to *Arius*, which cannot be appropriated to the other foremention'd Reformers. If the Catechist can perform this, he will do a signal Piece of Service to the Protestant Cause, and have just Reason to quarrel with us for Accusing him and his Protestant Brethren of Heresy. But if this cannot be done, (and I fear the Task will prove somewhat hard) then it follows, that the respective reform'd Churches founded by *Luther*, *Calvin*, *Zuinglius*, &c. are all Heretical Churches like the *Arians*, and no Part of the true Church of Christ.

But let us now hear the Catechist. He puts this Question. *What say Protestants to this?* Which he answers thus. *They say, that it being granted that Protestants did separate themselves from the Church of Rome, yet they did it upon just Grounds.* But lest this should look like Begging the Question, he glosses it over with a Shew of Reason in the following Manner, *Because (says he) they did it for the Sake of Christ, and the Purity of Religion; for which Reason they are so commanded to do.* 2. Cor. 6. v. 15. 16. 17. 18. *What Can*

cord has Christ with Belial? Or what Part has he that believeth with an Infidel? What Agreement hath the Temple of God with Idols? Ye are the Temples of the living God. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

Is not this a most admirable Text to prove that Protestants separated themselves from the Church of Rome for the Sake of Christ, and Purity of Religion! The primitive Christians are here exhorted by St. Paul to separate themselves from the Commerce and Society of Heathens: and our judicious Catechist infers from it, therefore Protestants separated themselves from the Church of Rome for the Sake of Christ and Purity of Religion. Who is able to resist the Force of such strong Reasoning! But suppose the Puritans, Anabaptists, or Quakers should alledge the very same Reason and Text to justify their Separation from the Church of England, would it not be satisfactory to a Miracle, and give great Edification to all true Protestants?

Now let us hear the following Question and Answer. Q. What was there in the Romish Religion, that occasion'd Protestants to separate themselves from it? A. In that it was a SUPERSTITIOUS, IDOLATROUS, DAMNABLE, FLOODY, TRAITEROUS, BLIND, BLASPHEMOUS RELIGION. p. 10. This is such an outrageous Piece of Billingsgate-Slander, as might provoke a Man to an immoderate Heat. But to convince the Catechist that I am both free from Passion, and have a tender Concern for him, I heartily wish him some good Phisick to cool his Head, and some Grains of Christian Charity to correct his Heart. For he stands highly in Need of both. As to

the Charge of Popery being a *Superstitious, Idolatrous, Damnable, and Blasphemous Religion*, I shall give my Answer to it when I speak of *Invocation of Saints, Images, Reliques, Merit, &c.* the other injurious Titles shall be examined in the *Appendix*.

However the *Catechist* being a Person of Nice Justice, and one that would not for the World wrong any but *Papists*, has a Scruple of seeming to allow that *Protestants separated themselves from us*, and corrects himself by saying, *that the Church of Rome more properly separated from them, than they from the Church of Rome*, p. 11. It seems then that *Papists* being conscious to themselves, that they profess a *superstitious Idolatrous, damnable, bloody, traiterous, blind, and blasphemous Religion* had the Charity and good Manners to separate themselves from *Protestants*, least these should be infected by keeping such bad Company. But what need had the *Catechist* to make *Papists* be thought the Authors of the Separation, if he really believed them to be as bad as he represents them? On the Contrary he ought rather to glory in the *Protestants* having separated themselves from a knot of such wicked People. I must needs say this looks as if his Conscience reproach'd him, that he has wrong'd them.

But let that be as it will, I have always been of Opinion, that a Ship breaks loose from the Shoar, and not the Shoar from it. And why so? Because the Shoar remains where it was, but not the ship. Now just so did the *Church of Rome* at the Time of the *pretended Reformation*. She remain'd where she had been for many hundred Years; that is, she continued to maintain the Doctrine she had always taught, and which had been profess'd in *England* for 900 Years without interruption. But the *first Reformers* did not remain where they were before. For

18¹ *Whether Protestants be, &c.* Art. 5. §. 1.
they had all received their *Baptism* in the *Church of Rome*, and profess'd her Faith for many Years. 'Tis therefore absurd to say (as the *Catechist* do's) that the *Church of Rome* more properly separated from *Protestants* than *Protestants* from the *Church of Rome*. However if he only means that the Pope excommunicated *Luther* and his Adherents, for reviving Errors condemn'd by the *Catholick Church*, some above six hundred, some above a thousand Years before, and that *Luther* did not excommunicate the Pope, I shall not quarrel with him about the Matter: For if that sufficed to make the Pope the Author of the *Schism*, it would follow that the *Catholick Church*, which has always excommunicated obstinate Hereticks, has been the Author of all the *Schisms* occasion'd by the Heresies they broach'd; which is as absurd as to say that the *Parliament*, when it attaints rebellious Subjects, is the Author of the Rebellion.

Let us now see whether the *Catechist*, who is so fierce in his Attacks upon the *Church of Rome*, will be able to stand his ground against the Strength of an Objection relating to the *English Reformation* of that Church: to wit, it's Owing both the *Beginning*, *Progress*, and full *Establishment* of it to the *secular Power* without the *free Consent* of the *Clergy*, who are the Guides and Governours in *Spirituals* appointed by God himself.

§. 2.

The English Reformation was made without the free Consent of the Clergy.

WHen our Adversaries are told, that the late *Changes* in Religion (which they call the *Reformation*) were made in a direct *Opposition* to *Church*

Authority and Lawful Superiors: The Common Answer is, that tho' this may be true of Foreign Parts, yet in *England* the *Bishops* and the whole *Clergy* freely Reformed themselves by their own *Authority*, without any previous Threats or Fears, or any interested Compliance with the Designs of the *Court*.

This, if true, would neither justify the *Reformation*, nor hinder it from being made against a *Lawful* and *Superior Church-Authority*, as will appear by and by. But indeed the *Fact* was quite otherwise. For the *Body* of the *English Clergy* never consented to the *Reformation*, till it was not safe to oppose it. This is proved unanswerably in the 5th Part of *Church-Government*. I shall only mention a few Particulars. Which yet perhaps may be sufficient to let the Reader see, that the *English Reformation* in all its three Changes was a meer *Creature* of the *State*.

1. The *Reformation* began in the 22d Year of King *Henry VIII.* was carried on in the Minority of King *Edward VI.* and finish'd by Queen *Elizabeth*. As to the present State of it, it is wholly owing to her. For what King *Henry* and the Duke of *Somerset* had done in his Pupils Name, was all repeal'd by the joint Authority of Church and State in Queen *Mary's* Reign. The Original Cause of the *Reformation* was this: King *Henry VIII.* finding the *Pope* was not complaisant enough to let him put away Queen *Catharine* (after he had liv'd with her in Marriage above 20 Years) that he might be able to do it himself, resolves to take upon him the new Title of *Supreme Head of the Church of England in Spirituals*. This was to strip the *Pope* at once of a twofold Title of *Spiritual Supremacy* over him and his Subjects. First, as *St. Peter's Successor* in the Care of the whole Church. Secondly, as the *Western Patriarch*. The First of these Titles, when *Luther* began to Question it, had been

asserted briskly by King Henry VIII. who had upon that Account receiv'd from the Pope the Title of *Defender of the Faith*. The Pope's *second Claim* admitted of no Dispute; It being an *Uncontested Fact*, that in *Spiritual Concerns* the *Island* had been 900 Years under him as *Patriarch*, or *Chief Metropolitan* of the *West*. But the King being resolv'd to be the only *Spiritual Head* of his People brought the Clergy over to his Side by this Stratagem. He demands a *Hundred Thousand Pound* of them for the Expences, which by their Fault he said he had been at in procuring Authentick *Testimonies* of Foreign Universities against his Marriage. The Clergy refusing to give so great a Sum he cast them under a *Premunire*. So that now they are liable to be imprison'd, and to have their *Estates* Confiscated at his Pleasure. For their ransom they offer a *Hundred Thousand Pound*. But are told by the Court, that it is too late unless they will also own the *King's Supremacy*. They consent with this Reserve, *as far as is consistent with the Laws of Christ*. But the King will have no Limitation. They must either absolutely submit, or the *Premunire* must be executed. The whole is related by Archbishop Parker in his *Antiq. Brit.* p. 326. Thus was the *first* and *main Article* of the *Reformation* gain'd. And we see what mighty *Freedom* the Clergy had in it. I must needs call it the *main Article*, because the *Spiritual Supremacy* of the Crown gave both a *Being* and *Authority* to all the other Parts of the *Reformation*. For none of the three *reforming Princes* undertook that *Work* either in the *Name* or by the *Authority* of the Clergy, but only by virtue of their own *Spiritual Supremacy*, and as *Supreme Judges* in *Controversies of Religion*.

King Henry carried the *Reformation* on no farther. However he took Care, it should never be in the

Power of the Clergy to oppose the Court in matters of Religion. For he peremptorily required of them, says Dr. Heylin, that no Constitution or Ordinance shall be hereafter by the Clergy enacted, promulg'd, or put in Execution, unless the King's Highness approve it. And to this, says he, on the 15th of May Anno 1532. they made their absolute Submission, Thus far then these Gentlemen made but a mean Figure in the Reformation.

2. In the first Year of King Edward VI. (a Child of ten Years old) the Clergy was assembled to push it forward. But nothing could be got from them. On the contrary, the Convocation offer'd a Remonstrance to the King (recorded by Dr Stilling cet, Iren. Par. 2. Ch. 8.) that no Statute should pass concerning Religion without the Assent of the Clergy. Nothing surely could be more reasonable if it was to be their Act. But this could not be obtain'd.

3. In the 3d and 4th Year of the same Prince, the Parliament Authoriz'd sixteen Laymen and as many of the Clergy (whom the Court should nominate) to make what Changes they, or the greater part of them thought fit in the Laws of the Church. So that here one Clergy-man's Vote (and it is strange if the Court could not find one for their Purpose) join'd with 16 Lay-men was enough to carry on the Reformation, against the whole Body of the English Clergy. But before this the Duke of Somerset in King Edward's Name, had made almost a General Reformation through the Realm. For it was not thought safe to let it be done by the Clergy, as both Mr. Fuller and Dr. Heylin confels.

4. The 42 Articles of Religion, An. 1552. carry in their Front the Name of a Synod. Indeed the Clergy had now been Five Years in modelling; As it were on a Stage, New Players coming in and the Old ones being cast out, says Fox, p. 1180. But Mr. Fuller lets

82 *Of the English Reformation.* Art. 3. §. 2.
his Readers know; that these *Articles* were not really made by any *Synod* at all. And the true Reason, says he, why the King would not trust the diffusive Body of the Convocation with a Power of meddling with Matters of Religion, was a JUST JEALOUSY which he had of the ILL-AFFECTION OF THE MAJOR PART THEREOF, L. 7. Hist. p. 420.

Bishop Ridley gives us the same Account. THE MOST PART of the Clergy, says he, Parsons, Prebendaries, Arch-Deacons, Deans, and the Bishops too FOR THE MOST PART WERE NEVER PERSWADED IN THEIR HEARTS (of the Reformation) but from the Teeth forward, and FOR THE KING'S SAKE; Fox. p. 1616. So that if K. Edward's Reformation had been left to the Clergy, it had never been made at all.

5. It is no small Confirmation of this, that when a Synod was call'd within five or six Days after Q. Mary's Coronation, and before any new moulding of the Ecclesiastical Body, all but 6. Voted against King Edward's Reformation.

6. Queen Elizabeth, as Dr. Heylin fairly owns, WENT THE SAME WAY TO WORK in the Reformation, which her two Predecessors King Henry and K. Edward had done before her. That is, she did all by her own Authority. But when the Times, says he, were better settled (that is, when she had chang'd, frighted, punish'd, and over-aw'd the Clergy) she left Church-work to the disposing of Church-men. Thus Dr. Heylin, Eccles. vind. §. 6. p. 36. Indeed she might then safely do it.

7. Her first Parliament gives her full Power and Authority (by virtue of this Act) to Name and Authorize such Persons as her Majesty shall think meet to Re-form the Nation, Act. 1. Elizab. C. 1. Tho' all the Bishops, that were then in Parliament, oppos'd this Statute; Camden 1. Eliz. And now, without making use

USE OF ANY ONE CLERGYMAN, she can reform the WHOLE CLERGY.

8. She stood doubtless in need of a pretty large Commission. For Dr. Heylin gives this Account of her Clergy. *The Bishops at that Time, says he, were reduced to a narrower Number than ever before: There being no more than fifteen of that Sacred Order left alive, These, being call'd by some of the Lords of the Council, were required to take the Oath of Supremacy, Kitchen of Landaff, [whom Camden stiles the Calamity of his See] only takes it: Who having formerly submitted to every Change under King Henry VIII, King Edward VI, and Queen Mary, resolv'd to shew himself no Changeling in not conforming himself to the Pleasures of the Higher Powers. By all the rest it was refus'd. Whereupon they were depriv'd of their Bishopricks. And with them fifteen Presidents of Colleges, twelve Deans, twelve Arch-Deacons, six Abbots, and fifty Prebendaries were remov'd.*

9. As to the Convocation, which sat at the same Time with her first Parliament, Mr. Fuller writes thus of it, L. 9. *'Tis observ'd in Nature, that when one Twin is of an unusual Strength and Bigness, the other born with it is weak and dwindles away: So here, Q. Elizabeth's FIRST PARLIAMENT BEING VERY ACTIVE IN MATTERS OF RELIGION, THE CONVOCATION, Younger Brother thereunto, WAS LITTLE EMPLOY'D, LESS REGARDED. It seems Church-Business was not yet to be trusted in the Hands of Church-men.*

10. The same Historian (L. 9. p. 54.) copied from the Authentick Register, the following Articles sign'd by the CONVOCATION and by both UNIVERSITIES.

First, *In the Sacrament of the Altar, after Consecration, the natural Body and Blood of Christ is really present under the Appearance of Bread and Wine.*

2. *The Substance of Bread and Wine does not remain after Consecration.*

3. *In the Mass is offer'd the true Body and Blood of Christ, a propitiatory Sacrifice for the Living and the Dead.*

4. *The chief Power of governing the Church of Christ upon Earth was given to St. Peter, and to his lawful Successors in the See Apostolick, as to the Vicars of Christ. To these the Convocation added*

5. *The Authority of treating and defining Matters relating to Faith, Sacraments, and Church Discipline has always hitherto belong'd, and ought only to belong to the Pastors of the Church, whom the Holy Ghost has appointed in it for that End, And not to Lay-men.*

If these few Instances be not enough to convince any *Impartial Reader*, that the *Body of the Clergy* came not into the *Reformation* by their own free and unbiass'd Choice, I must confess I know not what *Evidence* means. But I have still an *Observation* or two to make.

The first is extremely notorious, and Dr. Heylin has publickly confess'd it, that the *Reformation* was not an *Effect* of pure *Zeal*, but qualified with a *Desire*, not altogether *Spiritual*, of *Church Lands* and *Treasures* of an immense Value. The first *Royal Reformer*, and his trusty *Adherents* in both Houses of *Parliament*, had the largest and best Share of the *Prize*. But still there was many a sweet Bit left both for the *Crown* and the *Nobility*, that should afterwards engage in so *Christian* and *Profitable* an *Undertaking*. And having such a prodigious *Gain* in Hand, and *Heav'n* in *Reversion* at a much easier *Purchase* than formerly, 'tis no wonder that the *Reformation* went glibly on in spite of the *Clergy*, who (besides *Wives* and *Children*) got little by it. Some of them oppos'd the *Court-Projects*, And by *Suffering* taught

others to Conform. The greatest Part had no Vocation to *Martyrdom*, and so were forc'd to submit.

The *Second* Observation is, That King *Henry* and Queen *Elizabeth* (besides the fairest Prospect imaginable of enriching themselves and their Friends) had other powerful *Views*, which made the *Reformation* necessary. He had no other Means to be rid of Queen *Catharine*; and Queen *Elizabeth* being born of a *Second Wife* whilst the first was living, knew very well (says Dr *Heylin*.) That her Title to the Crown and the *Pope's Supremacy* could not stand together; And that she could not maintain the one without a discarding of the other. She found then one of her greatest *Interests* upon Earth in the *Reformation*. Which was probably the Reason of her being so much more clear-sighted than her *Clergy*.

I observe 3dly, that since the *Pope* (even setting aside that *Supremacy* which he has as *St. Peter's Successor*) had another undoubted one over *England*, as the *Western Patriarch*, confirm'd by the Practice of 900 Years, which therefore gave him a more ancient Title over the Kingdom in *Spiritual Concerns*, than any of the Royal Reformers could perhaps shew they had to the Crown, it was but just that the *Clergy* should have freely debated a Matter, in which their own *Duty* as well as the *Conscience* of their *Sovereign* was so immediately concern'd. But it seems the Court was of another Opinion in all the three Reigns.

If you say 1st, That what King *Edward* did by the Advice of his *Privy Council*, was approved by *Cranmer* (*Archbishop of Canterbury*) who was in it; I Answer, 1st, That the same Form would have been used, tho' *Cranmer* had dissented. 2. That he did not act there as *Archbishop of Canterbury*. 3. What is this to the Body of the *Clergy*?

If you say 2dly, That all the Acts of Parliament were made by the Lords Spiritual and Temporal.

I Answer That this Form too is us'd, tho' all the Bishops vote against the Act. As it happen'd in Queen Elizabeth's first Parliament for Reformation.

If you say 3dly, That in her Time the Clergy approv'd it.

I Answer it was not so in the Beginning. For then the Bishops, the Convocation, and both Universities were against it. And if afterwards the Clergy consented, it was not till they had seen Lives and Livings lost, Incumbents chang'd, and that it was utterly Unsafe to resist the Measures of the Court. Now I would only ask one Question. If the Pope had used the same Method in the Council of Trent; if he had made a great Number of the Bishops incapable of Preferments, had depriv'd them of their Bishopricks, loaded them with Chains, or sent them into Banishment to fright the rest; would the Council have been free? Yet this was all the Liberty that Queen Elizabeth's Clergy had when they consented to the Reformation.

But let us suppose after all, That they had given their Consent with all the Freedom imaginable. It must still be own'd, that the Reformation was made in Opposition to a lawful Church-Authority, even setting aside the Question of the Pope's Supremacy by Divine Right. Unless we imagine that 900 Years are not enough to fix the Right of a Metropolitan; that Parts are not Subject to the Whole; and that the whole Body of Catholick Pastors has no Authority over a few dissenting Prelates. For 1st, the English Bishops with their Clergy had been a part of the Western Patriarchate for 900 Years. 2dly, They were also a Part of the whole Catholick Clergy; against which they Reformed.

Hence these two important Truths of Necessity follow.

First, That *England* before the *Reformation* was Subject to a foreign *Right* in the Concerns of *Religion*, and that this *Right* is such as no human Power can over-rule. Because as a *part* of *Christ's Church* it was subject to the *Whole*. And no Monarch, I hope, will pretend to deprive the *whole Church* of *Christ* of that *Spiritual Power*, which *Christ* himself was pleas'd to give it over its *Members*.

It follows *Secondly*, That the *Reformation* cannot be justified.

For *first*, it is against common Sense to say, That 26 Bishops are included in the whole, and yet not subject to the *Authority* and *Censures* of it. *It were*, says Mr. *Thorndike*, a contradiction for the Church of England to pray for the *Catholick Church* and the *Unity* of it, and yet to renounce the JURISDICTION OF THE WHOLE CHURCH, AND THE GENERAL COUNCILS THEREOF OVER England. *Due Ways of composing Diff.* pag. 7.

Secondly, It is clear by the Universal Tradition of all Ages, that the Supreme Authority of deciding Controversies in Religion is in the main Body of *Catholick Pastors*, so that a few dissenting Bishops (as 26, for Example, against many Hundreds) of how fair a Character soever, are not to be regarded.

Thirdly, If Twenty six Bishops may Out-vote many Hundreds, Six or a much less Number may Out-vote Twenty six, And by this means it will be impossible for the Faithful to know certainly who are the *Judges* and *Guides* whom they ought to follow: unless the *People* must take the Cause into their own Hands, and by the Merits of it Judge their *Judges* and over-rule their *Guides*. That is, unless they must invert the whole Order of *Judicature*, which

Christ establish'd for them in his Church, when he appointed them *Pastors and Teachers*, that they might not be toss'd to and fro, and carried about with every Wind of Doctrine: The Faith of which *Pastors* the People ought to follow, *Eph. 4. v. 11. 14. Heb. 13. v. 7.*

Fourthly, Either controversies in Religion must be ended by *Authority*, or only by the *Merits of the Cause*. If by the *Authority* of many Judges, 'tis evident to Common Sense that the *less'r Part* is not to be regarded. If by the *Merits of the Cause only*, all Disputes in Religion are as *Endless* as *Law-Suits* would be, if there were no certain Means left in the *State* to put an End to them, besides the *Law it self* and the *contending Parties*. A *State* thus establish'd would be worse than *Bedlam*. And therefore I cannot but hope, it will be thought to border too much upon *Blasphemy* to say, That *Christ* has left no certain *Rule* or Judgment in his *Church* for the ending of *Controversies* in Matters of Religion, but only his *Law* or the *Merits of the Cause*, which are the same Thing.

That Twenty six *English Bishops* (for we have no more *Sees*) together with their *Clergy* were but a small Part of *Catholick Pastors* is evident by this; That when the *Reformation* began, there were in their *Mother-Church* not much less than a *Hundred Universities*, and near a *Thousand Bishops*. To which, if we add those who had died in her Faith and Communion, the Number of her *Bishops* alone without including any of the *inferiour Clergy*, could not well amount to less at the Time of the *Reformation* than *Fifty Thousand*. Some of which, I hope, may have as fair a *Reputation of Piety and Learning*, as any of the *Reformers*,

A R T. V I. §. 1.

Whether the Church of Rome be the only true Church?

The 6th pretended Errors of *Papists* is their Holding that the Church of Rome is the only true Church. pag. 11.

A N S W E R.

WHEN we say, that the Church of Rome is the only true Church, we neither mean the City, nor Diocess of Rome. For that is but a Part of the true Church, and any Catholick City or Diocess in the World is as much a true Church as the City or Diocess of Rome. No *Papist* therefore ever was so weak as to mean this. But their true and only Meaning is, that that Body or Society of Christians (whereever dispersed throughout the whole World) which is united in Faith and Communion with the Bishop of Rome, is alone the true Church of Christ upon Earth: And we prove it thus.

There is but *One Faith*, and *One Catholick Church*. The first is expressly taught by St. Paul saying *One Lord, One Faith, One Baptism*. Eph. 4. v. 5. and we profess the other in the *Nicene Creed*, as I have already remark'd. So that, if there be more than one true Faith, St. Paul is mistaken: and, if there be more than one true Catholick Church, the Creed deceives us: And since it is impious to say either the one or the other, it only remains to shew, that the Church of Rome is this true Catholick Church: which I prove from this uncontested Principle, viz. that there was a

true Catholick Church upon Earth before the Reformation. For if there was not, it will follow that this Article of the Creed, *I believe One, Holy, Catholick, and Apostolick Church* was false for many hundred Years together, because the pretended *Reformation* only began in the Year 1517.

Here then *Protestants* must do one of these two Things. They must either grant, that the *Church of Rome* was this *true Catholick Church* before the *Reformation*, or mark out some other *Visible Body*, or *Society of Men*, in which the *true Church of Christ* subsisted before that Time. If they grant the first, 'tis all we can desire: We gain our Cause, and the Dispute is at an End. For, if the *Church of Rome* was the *true Catholick Church* before the *Reformation*, she is so now; because her *Faith* is the same now, it was then. Besides it will follow, that *Protestants* separated themselves and continue separated from the *true Catholick Church*, which alone suffices to condemn them.

But if they deny that the *Church of Rome* was the *true Catholick Church* before the *Reformation*, then they are bound to shew us some other *Visible Body* or *Society of Christians*, in which the *true Church* subsisted before that Time: And to perform this effectually they are bound to let us know in what Part of the *World* this Church had her Being; as likewise what particular *Countries*, *Kings*, and *Bishops* were in her *Communion*. And lastly, they must specify to us the *Name* and *Diocess* of the Bishop or Bishops of this Church, by whom the first *English Protestant Bishop* was ordain'd, and from whom the *Church of England* derives her *Mission*. But this being a Task impossible for them to perform, I do not see what other Choice our *English Protestants* have left them, but either to say that the *Creed* was false for many hundred Years before the *Reformation*, or own that

Art. 6. §. 1. *the only true Church.* 41
that the Church in Communion with the *See of Rome*
was the *only true Catholick Church* before that Time:
And if she was the *only true Catholick Church* when
Protestants reform'd her, she is so still: because she
has not changed her *Faith* since that Time, as I have
already observed.

I fancy the *Catechist* foresaw he would be pinch'd
very hard with this Argument, when he put the fol-
lowing Question. *Where was the Protestant Religion be-*
fore Luther? to which he gives this Answer. IN THE
BIBLE DOCTRINALLY, AND IN IT'S FRUITS IN THE
HEARTS AND LIVES OF ALL GOOD MEN. pag. 26.
Very pretty indeed! It seems then that the *Protes-*
tant Religion had a Being in the World before the
Protestant Reformation. Nay I begin to fear the *Popes*
themselves were *true Protestants*: for none but God
alone could know their *Hearts*. However 'tis very
strange, nay inconceivable, how those should be
good Men, who had the *Protestant Religion* in their
Hearts, yet profess'd and practis'd *Popery* like the
rest of the Christian World. For it follows hence,
that they were either ashamed or afraid to profess
the Religion they believed in their *Hearts*; and so the
good Men, our *Catechist* speaks of, will be found to
have been *rank Hypocrites*; and Dissemblers of their
Religion.

But it is to be observed that the *Catechist* speaks
of *Protestancy* in General. For he asks, where the *Pro-*
testant Religion was before *Luther*? And there is no
Reason to believe that one Part of it was any more
destitute of a Being than the other. Well then,
Where was Protestancy before the *Reformation*? In what
Region of this sublunary World was it to be found?
To which our *Catechist* answers very discreetly, In
the Bible doctrinally, and in it's Fruits in the *Hearts* and
Lives of all good Men. What! was *Lutheran Prote-*
F

tancy, Calvinian Protestancy, Episcopal Protestancy, Puritanical Protestancy, Anabaptistical Protestancy, and numberless other Sects and Subdivisions of Protestancy, were these, I say, all in the Bible, and the Hearts of all good Men! If they were, it must needs be granted, that both the Bible, and the Hearts of all good Men stood highly in Need of a thorough-Reformation to purge them of the innumerable Contradictions crouded into them by such a Multitude of Jarring Sects. For, if Lutheran Protestancy be true, Calvinian Protestancy must be false: And if Church of England Protestancy be true, Puritanical and Anabaptistical Protestancy must likewise be false: Yet all these are Branches of the Protestant Religion, and if it was in the Bible and Hearts of all good Men before the Reformation, then it follows plainly, that the Bible and Hearts of all good Men were stuffed with Contradictions.

But do's not the poor Gentleman see, that he has here cut out a Cloak for the very Worst of Hereticks to cover themselves with? For ask a Quaker, where his Religion was before James Naylor? And he will answer as readily as the Catechist, that it was in the Bible doctrinally, and in it's Fruits in the Hearts, and Lives of all good Men. And so every Heretick in the World has a singular Obligation to the Catechist for having furnish'd him with this ingenious Answer to help him out at a Dead Lift.

However he is fully resolved, that the Church of Rome shall not be so much as a true Church: as will appear in the following Questions and Answers.

Q. What say the Protestants to this? [viz. that the Church of Rome is the only true Church.]

A. They deny it.

Q. Why?

A. Because the Roman Church agrees not with the Definition of a true Church.

Q. What is the true Church?

A. *The true Church is an universal Congregation or Fellowship of God's faithful ELECT People, built upon the Foundation of the Apostles and Prophets, Jesu-Christ being the chief Cornerstone.* pag. 11.

The Definition is not amiss, if he do's not mean, that the Church upon Earth consists only of the *Elect*. The Reason is. 1. Because a Man may be a Member of the *true Church*, yet live and die wickedly in it; and by Consequence be excluded out of the Number of *God's Elect*. 2. If the *true Church* be composed only of the *Elect*, it follows, that as the *Elect* are wholly unknown to us, the *true Church* is and has always been *Invisible*. Whence it follows again that it has always been impossible for any Man to apply himself to the *true Church* for *Instruction*, *Ordination*, or a *lawful Mission*; which evacuates all *Episcopal* and *Pastoral* Authority: Because no Man can know, whether the *Bishops* and *Pastors*, to whom he would apply himself be of the Number of the *Elect*, nor, by Consequence, whether they be Members of the *true Church*. Which is most certainly false Doctrine.

§. 2.

The Marks of the true Church.

THE Catechist concludes this Article with this Question. *What are the Marks of the true Church?* He answers, such as these: *pure and sound Doctrine preach'd, the Sacraments administer'd according to Christ's Institution, and the right Use of ecclesiastical Discipline.* pag. 11. 12. All this is very true, but altogether unsatisfactory. For if any one should ask him, where this *true Church* in which *pure and sound Doctrine is preach'd*, is to be found? This Question remains yet

wholly unanswer'd : yet here lies the knot of the Difficulty, and if it be not clearly resolved, we may easily mistake a *false Church* for the *true one*, because all Christian Churches, tho never so opposite to one another, pretend to *teach pure and sound Doctrine*, and *administer the Sacraments according to Christ's Institution*. So that the *Catechist's* Account of the true Church is as little to the Purpose as if a Stranger enquiring for the best Inn upon the Road, a Man should tell him, *that the best Inn is where there is the best Accommodation*. For tho this be very true, yet unless some other Marks be given, as the Sign of the House, the Name of the Man that keeps it and the like, a Stranger will be as much at a Loss to find it, as if nothing were said to him. In like Manner tho what the *Catechist* says concerning the *true Church* be unquestionable, yet in Respect of the greatest Part of Mankind 'tis of no Manner of Use to direct them how to distinguish this *one true Church* from the many false ones, that lay Claim to it, without certain *external Marks* whereby it may be clearly known in what particular Body or Society of Men this Church may be found.

But I presume the *Catechist* foresaw, this would be a dangerous Undertaking, and might prove fatal to his Church, if none of the *external Marks* of the *true one* should be found to belong to her. I shall therefore do it for him, or rather S. *Austin* shall do it for us both.

This holy Doctor writes thus against the *Manichees*, " Not to speak of that *Wisdom*, which you do not believe to be in the *Catholic Church* there are many other Things, which most justly hold me in her Communion. 1. The Agreement of People and Nations holds me. 2. Authority begun with *Miracles*, nourish'd with Hope, increas'd with

Charity, confirm'd by *Amiquity*, holds me. 3. A *Succession* of *Bishops* from the See of *St. Peter*, to whom *Christ* after his *Resurrection* committed his *Flock*, to the present *Episcopacy* holds me. 4. And lastly, The very Name of *Catholick* holds me, of which this Church alone has not without Reason so kept the Possession, that tho' all *Hereticks* desire to be call'd *Catholicks*, yet if a Stranger asks them where *Catholicks* meet, no *Heretick* dares point out his own House or his own Church. *Con. Epist. Fund. c. 4.*

These were the *external Marks*, by which *St. Austin* distinguish'd the true *Catholick Church* from false ones, and which held him stedfast in her Communion, viz. 1st, The *Agreement of People and Nations*. 2. The Evidence of *Miracles*. 3. A continued *Succession of Bishops* from *St. Peter* the first Bishop of *Rome* to him, who then sat in the *Apostolick Chair*. And 4. The Name of *Catholick* attributed to the true Church by the *Creed* it self. Let us now see to what Church these *Marks* can be appropriated.

The First, viz. the *Agreement of People and Nations* may justly be called the distinctive Mark of the Church in *Communion* with the See of *Rome*. For tho' all Nations never were in her *Communion* at one and the same Time, yet there is scarce a Nation in the known *World* but has been in her *Communion* some Time or other. All the *Reformed Nations* in *Europe* were in her *Communion* for many hundred Years: And so was the whole *Greek Church* till the middle of the Ninth Century. In *St. Austin's* Time, tho' there were yet many *Heathen Nations*, there was scarce a *Christian Nation* under the Sun but was in her *Communion*. Nay, excepting *Muscovy* alone, which receiv'd its Christianity from the *Schismatical Greeks*, I cannot call to mind any one *People* or *Nation*, which upon

its Conversion was not immediately united in Faith and Communion with the See of Rome. Now, I presume, no Reform'd Church will pretend to any Thing like this. 'Tis therefore evident to common Sense, That the Agreement of People and Nations, which is St *Austin's* first external Mark of the true Church, cannot according to his Meaning be appropriated to any but the Church of Rome.

I add, That even at this Time, when so many Churches are cut off from her by *Herefy* and *Schism*, her Communion alone is more extended than any one, I might say than all the different Reform'd Churches join'd together. If the Catechist had but had coolness of Temper enough to consider this one Thing, he would perhaps have had more Moderation than to treat such an illustrious Body, as *Roman Catholics* have always been and continue to this Day, in so outrageous a manner as to set forth the Religion they profess in the scurrilous Epithets, of a SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, AND BLASPHEMOUS RELIGION. Perhaps he imagin'd the filthier the Dirt was he threw at *Papists*, and the thicker he heaped it upon them, the more it would please. I hope however he is mistaken in his Aim.

The Second Mark, viz. the Evidence of Miracles, belongs also in so peculiar a manner to the Church of Rome, that no Protestant Communion ever had the Confidence to lay claim to it. On the contrary most Protestants have thought it their best Way to despise and ridicule Miracles, just as the Fox in the Fable pretended the Grapes were sour, when he could not come at them.

But the Third Mark, viz. A perpetual Succession of Bishops and Pastors derived from the Apostles never was denied to the Church of Rome by any Man of Lear-

ning. Nay Protestant Bishops and Parsons lay no Claim to any *such Succession* but by the *Church of Rome*. Because without the Interposition of a long Catalogue of *Popish Bishops* to make up their *Ecclesiastical Pedigree*, there is a Gap of near 1500 Years between the *Apostles* and the *first Protestant Bishop or Parson*, that ever was in the *World*. However even that will not render them any substantial Service. For supposing the validity of their *Ordination*, which yet was never granted, unless they can also bring down their *Mission* in a *lineal Descent* from the *Apostles*, and can shew that *Protestants* have within their own *Communion* a *continued Succession* of it from them (which is somewhat more than they ever pretended to) their *Church* will never be admitted into the *Apostolical Family*.

§. 3.

Of Catholicity.

Lastly *Catholicity*, which is the *Fourth Mark* of the *true Church*, insisted upon by *St. Austin*, and is profess'd in the *Creed* as an essential Part of her Character, belongs to the *Church* in *Communion* with the *Bishop of Rome* by so unquestionable a Title, that no *Hereticks* (as *St. Austin* observes) ever had the Confidence to dispute it with her in his Time. Nor could any of the present *Reform'd Churches* ever get the Possession of it, tho' some of them have endeavour'd it with their utmost Power. For *Truth* and *Good Sense* have always prevail'd in spite of all their Efforts. Nay go to what Country you please, where there is a Mixture of *Roman Catholics* and *Protestants*, we are as well known by the Name of *Catholicks*, as a *Spade* is known by the Name of a *Spade*. I know this to be true in *Holland* by my own Experience,

where if a Stranger asks a *Protestant*, where the *Catholick Church* is, he will never direct him to his own Church, but to some *Popish Chappel*. Now if *Papists* be truly *Catholicks*, I am sure of *Two Things*: First, That the Church in Communion with the See of Rome is the Church of Christ upon Earth: And 2dly, That She is the only true Church upon Earth. Or else the Creed, which describes the true Church of Christ to be ONE and Catholick is false.

But why cannot the *Reform'd Churches* pretend to be *Catholicks*, as well as the Church of Rome? I shall give the Reason as briefly and clearly as is possible. The Word *Catholick* is derived from the Greek, and signifies *Universal*. Now there is a two-fold *Universality* belonging to the Church of Christ: viz. *Universality of Time*, and *Universality of Place*. And therefore no Church can assume to her self the Title of *Catholick*, unless she can shew that the Faith she professes is *Universal* both as to *Time* and *Place*.

Here then let us consider, whether (for Example) the Faith of the Church of England (as it differs from *Popery*) can be call'd *Universal* either as to *Time* or *Place*. The Church's *Universality* in respect of *Place* must certainly be understood in a limited Sense, or it will follow, that Christ never had a *Catholick Church* upon Earth: Because there never yet was a Time, wherein her Communion was so *Universally* receiv'd by the whole World; but that great Numbers of *Hereticks*, and many *Heathen Nations* were out of it. Yet in Scripture Language She is stiled the Church OF ALL NATIONS. Thus St. Paul, Col. 1. v. 5. 6. says, the Truth of the Gospel is come to you, as it is IN ALL THE WORLD. And so he applies to the Apostles that of the Psalmist, their Sound went into all the Earth, and their Words unto the End of the World, Rom. 10. v. 18. The Church of Christ is therefore call'd

call'd *Catholick* or *Universal*, 1. Because she has been at all Times since the *Apostles* the Church of *many Nations*. 2^{dly}, Because she is the *great Body* of Christians, from which all went forth. And 3^{dly}, Because she either has been, or will be in every *Nation* before the End of the *World*; that so *all Nations* may be *blessed in the Seed of Abraham*, according to God's Promise *Gen. 22. v. 17. 18.*

This is the true meaning of the *Church's Universality* in respect of *Place*. But her *Universality* in respect of *Time* is without Limitation. That is, it suffices not that she be the Church of *many Ages*, as the *Nestorians* and *Eutychians* have been ever since the middle of the Fifth Century: but it imports, that she is the Church of *all Ages* since the Time of the *Apostles*, and derived originally from them both as to her *Faith* and *Communion*. Whence it follows, That *Catholicks*, truly so call'd, are the *standing Body* of Christians throughout all Ages, from which all Christian Societies of *Hereticks* and *Schismatics* have been cut off, As so many Branches from the Body of a Tree, which continues standing and growing, whatever Branches are lopp'd off from it.

Now let us see, whether the Reformed Church of *England* can make good her *Universality*, either of *Time* or *Place*. Is she in the Communion of that *great Body* of Christians, from which all *Hereticks* and *Schismatics* went forth ever since the Time of the *Apostles*: Alas! She herself broke off from it a little before the middle of the 16th Century! Can she be stiled the *Church of all Nations*? She, I say, who little more than 150 Years ago was not the Church of any one *Nation* in the *World*? Has her *Faith*, contain'd in the Thirty nine Articles, been preach'd in *France*, *Italy*, *Spain*, *Greece*, &c. or any other *Nation* under the Sun, but what belongs to the Crown

of Great Britain? No Man is so weak as to say it has. 'Tis then a plain Case, she has no *Universality of Place*, even in the limited Sense, in which I have explain'd it.

Again, As to what we call *Universality of Time* (which, as I have remark'd, comprehends all Ages from the *Apostles* down to us) She may as well pretend to have receiv'd the System of her whole *Faith* and *Religion*, by a continued Succession of Pastors (within the Limits of her own Communion) from *Noah*, as from the *Apostles*. For how is it possible she should, since *Popery* was in Possession of the whole *Kingdom* for 900 Years before the *Reformation*? Nay the *Book of Homilies* declares That whole *Christendom* was drown'd in *Popery* during all that space of Time. Where then was the Faith of the Reform'd Church of England in all those Ages? By what external Body or Society of Men was it profess'd? I know the *Catechist* tells us, it was in the Bible doctrinally, and (in its Fruits) in the Hearts and Lives of all good Men. But I hope he has no Reason to be proud of his Answer. Finally, where was her Succession of Protestant Bishops for so many hundred Years, before the Protestant Religion had a Being? Was she a Christian Church; and yet in no Part of *Christendom*? For I am sure in *Christendom* she could not be, because all *Christendom* was over-run with *Popery*, even our Enemies being Judges. The plain Truth then of the Matter is, She had no Being at all before the Sixteenth Century: And she wants about 1500 Years of *Universality of Time*. So that in Effect, Protestants may as well stile themselves *Antediluvians*, as call themselves *Catholics*.

From what has been said it follows very plainly, That it is no Error to hold, that the Church in Communion with the See of Rome is the only true Church.

Art. 6. §. 3. *the true Church.*

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For the *Catholick Church* cannot but be the *true Church*, and if she be the *true Church*, there can be no other *true one*, Eph. 4. v. 4. 5.

If any one flies for Refuge to an *invisible Church* (as I suspect the *Catechist* looks very wishfully that way, tho' he did not think fit to speak out) I must conclude he is in great Distress: And I advise him as a Friend, rather to give up the Cause with a good Grace, than to make such a trifling Defence. For an *invisible Church* is just what every Body pleases. It may be the *Fanaticks Church*, the *Anabaptists Church*, the *Quaker's Church*, and every Body's Church, that will but lay claim to it: And he may trace it as easily to *Noah* or *Adam* as to the *Apostles*. But whosoever's Church it is, I am very sure it is not the *Church of Christ*, which is describ'd in *Holy Writ* to be a *Mountain upon the top of Mountains*, to which all Nations will come, Isa. 11. v. 2. And in which there are always to be *visible Pastors*, Eph. 4. v. 11. 12. and a *visible Administration of the Word and Sacraments*, Matth. 28. v. 19. 20. So that, if the *Scriptures* be true, a *perpetual Visibilty* is an essential Attribute of the *Church of Christ*. And it follows from it, 1st. That no Society of Men can be the *true Church*, which has not had in its own Communion a *visible Succession of Bishops and Pastors* in every Age from the *Apostles* to us. And 2^{dly}, That *Protestants*, whether you mean any one Branch or all together, cannot be the *true Church of Christ*, because they were no where *visible* for many hundred Years. As *St. Austin* told the *Donatists*, *you are not in the Mountains of Sion, because you are not a City set upon a Hill, which has this certain Mark, THAT IT CANNOT BE HIDDEN*, Lib. contra literas Petil. c. 104.

ART. VII.

Of the Invocation of Saints.

The 7th pretended Error of *Papists* is *their praying to Saints and Angels*, pag. 12.

ANSWER.

WE pray no otherwise to *Saints* and *Angels* than *Protestants* pray to one another, when they desire their Friends to pray for them; or than *St Paul* praid to the *Thessalonians*, when he desired a Share in their Prayers, 1. *Theff.* 5. v. 25. &c. So that the whole Question between us and *Protestants* (if fairly stated) is precisely this, viz. Whether it be not as lawful to desire the *Saints* and *Angels* in Heaven to pray for us, as it was for *St. Paul* to desire the *Christians* upon Earth to pray for him?

However our bold *Catechist* pronounces peremptorily, that *Praying to Saints and Angels* is a dangerous Corruption of Holy Worship, and ABOMINABLE in the Sight of God. pag. 12. and he proves it thus, because it is absurd and ridiculous, *ibid.* Who will not admire the Strength of this Reason! However let us see, whether the thing in Question deserves the hard Words, this Gentleman gives it.

First, it is I think an uncontested Truth that the Doctrine and Practice of invoking the *Saints* and *Angels* was introduced into Great Britain together with Christianity, and maintain'd in it without any Change for 900 Years before the Reformation. If therefore it be true what the *Catechist* tells us, that it is abominable in the Sight of God, and absurd and ridiculous

in itself, it follows that all our *British Ancestors*, amongst whom there were many eminent for Piety and Learning, were notwithstanding for so many Ages together not only *Fools and Idiots*, but what is worse, lived and died in a *damnable State*: as being all guilty of a Practice, which according to our *Catechist* is abominable in the Sight of God. I hope however he will find but few rash enough to maintain such an Extravagance.

But 2dly the Practice is yet much more ancient, I will not trouble the Reader with Quotations from the Fathers, which are endless; but only produce the Testimony of some eminent *Protestant Writers* bearing Witness to the Truth of what I say.

Dr. *Fulk* (in his Rejoinder to *Bristow*, p. 5.) says, *I confess that Ambrose, Austin, and Jerom, held it to be lawful.*

Chemnitius a learned *Lutheran* maintains, That the *Invocation of Saints* was brought into publick Assemblies about the Year 370 by *St. Basil*, *St. Gregory Nyssen*, and *St. Gregory Nazianzen*, in Exam. Conc. Trid. Part. 3. p. 200.

To omit many others, Mr. *Thorndike* writes thus: "It is confessed (says he) That the Lights both of the *Greek and Latin Church*, *St. Basil*, *St. Gregory Nazianzen*, *St. Gregory Nyssen*, *St. Ambrose*, *St. Jerom*, *St. Austin*, *St. Chrysostom*, *St. Cyril of Jerusalem*, *St. Cyril of Alexandria*, *Theodoret*, *St. Fulgentius*, *St. Gregory the Great*, *St. Leo* and more, & rather all after that Time have spoken to the Saints, and desired their Assistance; In *Epil. Part.* 3. p. 358. &

Now will the *Catechist* have the Boldness to say that all these great and holy Men both taught and practised a Thing, that is *abominable* in the Sight of God, and *absurd and ridiculous* in the Judgment of

Men? If he do's, he must then maintain, that all those great *Lights* and *Pillars* of the Church, whom the whole Christian World has ever held in Veneration both for their *Holiness* and *Learning*; he must maintain, I say, that they were all *abominable* in the Sight of God: and that by Consequence they were all damn'd; unless they retracted their Doctrine before they died, which no Man ever said they did.

3dly, I take it to be a Principle not only grounded on the *Word of God*, but even granted by *Protestants*, that the *Angels* and *Saints* in Heaven pray for the *Church Militant* upon Earth. I prove that it is grounded upon the *Word of God*.

1. From *Zachary* c. 1. v. 12. where the *Angel* pray'd thus. *Then the Angel of the Lord answer'd and said. O Lord of Hosts, how long wilt thou not have Mercy on Jerusalem and on the Cities of Judah, against which thou hast had Indignation these three-score and ten Years?*

2. From this Maxim of *St. Paul*, viz. That *Charity never ceaseth*; 1. Cor. 13. v. 8. Nay without all Dispute it not only remains, but is encreased in *Heaven*. And therefore if *Charity* even in this *World* obliges us to be solicitous, and pray for one another's Salvation, surely the *Angels* and *Saints* in Heaven, whose *Charity* surpasses ours by many Degrees, cannot fail of performing their Part, in sending up their Prayers to the *Throne of Grace* for those, who are yet Combating in the *Warfare* of this Mortal Life, and uncertain of their future State.

3. From *Psalms* 91. v. 11. 12. *He shall give his Angels Charge over thee in all thy Ways. They shall bear thee up in their Hands, lest thou dash thy Foot against a Stone.* Now surely those Heavenly Spirits, whom God has appointed to take Care of us, cannot be so unconcern'd for the Persons under their Charge, as not to offer up their Prayers for them.

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I prove likewise, that it is a Principle granted by Protestants.

1. The *Bishop of Oxford* in his Edition of *St. Cyprian*, p. 291. writes thus. *We do not doubt (says he) but the Saints in Heaven pray earnestly to God, that he may shew his Mercy to those that live here.*

2. Mr. *Thorndike* discourses thus. *All Members of the Church triumphant in Heaven, according to their Degree of Favour with God, abound also with Love to his Church Militant on Earth. Therefore it is certain, both that they offer up continual Prayers to God for its Necessities, and that their Prayers must be of great Force and Effect with God, for the Assistance of the Church Militant in her Warfare. Whence he infers, as I shall do immediately, That the Living ought to beg of God a Part and Interest in those Prayers, which they, who are so near to God in his Kingdom, tender to him without ceasing for the Church upon Earth. [Just Weights and Measures c. 16. p. 107.]*

3. *Bishop Montague* writes thus. *I see no Absurdity in Nature, nor Incongruity as to the Analogy of Faith, No Repugnance at all to sacred Scripture; much less Impiety for any Man to say, Holy Angel Guardian pray for us. [Treatise of Invocation of Saints, p. 97.]*

Lastly, The Church of England has this Collect upon the Day of *St. Michael* and all Angels. *O Everlasting God, who hast ordain'd and constituted the Services of Angels and Men in a wonderful Order, mercifully grant that as thy holy Angels always do thee Service in Heaven, so by thy Appointment they may succour and defend us on Earth, &c.* Here the Church of England prays for Succour and Defence from the Angels. And I presume one Way the Angels have of succouring us, is by their Prayers. Which, by Consequence, must likewise be granted of the Saints. For in this they are both upon the same Footing.

Now from this Principle, viz. *That the Angels and Saints pray for the Church Militant upon Earth*, I infer, That it must certainly be good and profitable for every particular Christian to beg a Share in *their Prayers*. So that the whole Question concerning the *Invocation of Saints and Angels* is fully decided by a Principle not only grounded on the *Word of God*, but agreed to by *Protestants themselves*.

Objections Answer'd.

Well let us hear at least, what the *Catechist* has to say against us. He tells us, first, That we cannot be sure they are real Saints to whom we pray. With his good Leave we may have a moral Certainty or a prudent Conviction of it, which suffices. But he adds, That the Pope has Canoniz'd many wicked Men; to which I return this short Answer, That it must be a very bad Cause, which cannot be supported without Slander.

He tells us 2dly, That to pray to Saints is Idolatrous. I Answer, 1. Then all those Great and Holy Men of the *Primitive Ages* just now rekon'd up by Mr. *Thorn-dike* were Idolaters: Which is strange News indeed, but it wants Confirmation. I Answer 2. If desiring a Part in the Prayers of Saints in Heaven be Idolatrous, then surely desiring the Prayers of Sinful Men upon Earth, is still a worse sort of Idolatry. And so all Members of the *Church of England*, who recommend themselves to one another's Prayers, are guilty of a grosser Idolatry than what *Papists* are accused of.

He tells us 3dly, That it has no Warrant from the Word of God, but is forbidden. For which he quotes this Text, *Him only shalt thou serve*, Matth. 4. 8. 10. Here the poor Gentleman is so hard put to it for a Text, that I am really in Pain for him. For is not this

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this a most admirable Consequence; *Christ said to Satan, Him only shalt thou serve, therefore the Scripture forbids us to desire the Prayers of Saints and Angels!* I shall make bold to infer another Consequence full as good, *viz. Therefore the Scripture forbids us to desire the Prayers of one another.* But a Man must have very bad Eyes, who can see no difference between *Begging a Share in a Man's Prayers, and Paying Divine Worship to him.*

As to what he says, *That we have no Warrant from the Word of God for it,* I have already shewed the contrary. However I should be glad to know what *Warrant the Church of England has from the Word of God for keeping one Holy-day for all the Saints in general, and another for St. Michael and all the Angels.*

He tells us *4thly*, *That the Angels refuse to be prayed to,* and for this he quotes, *Rev. 22. v. 9.* But this Text has no more Relation to the Subject in Question, than to the Building of the Tower of Babel.

He tells us *5thly*, *That the Saints cannot hear our Prayers:* for which he quotes *Isaiah saying, Abraham is ignorant of us.* Isa. 63. v. 16. But how this Text is put upon the Rack to make it speak in Favour of a Blunder! For in the Days of *Isaiah* there were no Saints in Heaven; because Mankind was not yet redeem'd. I answer therefore that the true Meaning of *Isaiah* (according to *St. Jerom*) is, that *Abraham* will not own wicked *Israelites* to be his Children. *Jer. in C. 63. Isa.* In which Sense our Saviour will say to the reprobate, *Verily I know you not.* Math. 25. v. 12.

I Answer again, That as it is *Blasphemy* to say, That God cannot make our Prayers known to the *Saints*, so is it a groundless and precarious Guess to say he does not do it. For why should the *Saints* be

kept in Ignorance of what passes in this World any more than the *Angels*, of whom it is said, *That they rejoyce over a Sinner that repenteth.* Luke 15. v. 7. which therefore they must certainly know.

Lastly, He tells us it is injurious to the Mediation of Christ: For which he quotes 1. Tim. 2. v. 5. *There is one God, and one Mediator between God and Man, the Man Jesus-Christ.* And again, *If any Man Sin, we have an Advocate with the Father, Jesus-Christ the Righteous,* 1. Joh. 11. v. 1. But does not the Catechist see, that if desiring the Prayers of *Saints* be injurious to the Mediatorship of Christ, then St. Paul was injurious to it, when he desired so often the Prayers of his Friends? Every one therefore that is but well instructed in his Catechism knows, that tho' there be but one Mediator of Redemption (of which St. Paul speaks in the Text quoted) yet all, that pray for us, may improperly be call'd *Mediators of Prayer* or Intercession. I say improperly: Because there is only one (to wit, Jesus-Christ) who can have immediate access to God for us. And all others that pray for us, whether *Saints* in Heaven or Men upon Earth, must use the Mediation of Christ, when they offer their Prayers to God: Which fully Answers the Text from St. John.

Hence Bishop Montague made no Difficulty to write thus. *I do not deny (says he) but the Saints are Mediators, as they call them, of Prayer and Intercession. They Interpose with God by their Supplications and Mediate by their Prayers;* in Antid. p. 20. And again in his Treatise of Invoc. p. 118. he writes thus. *I own Christ is not wrong'd in his Mediation: It is no Impiery to say, (as Papists do) Holy Mary pray for us.*

But if any one asks, what need there is to desire the *Saints* to pray for us, since Christ's Mediation is All-sufficient. I Answer it may as well be ask'd, What need there is to pray for our selves or for

one another? But as the *Satisfaction* of *Christ*, tho' *All-sufficient*, must be apply'd to us by *Prayer* and *good Works*, so likewise his *Mediation*. In Effect whatever we beg of God, or others beg for us, we only hope to obtain it through the *Mediation* of *Jesus-Christ*: And the true Reason that moves us to desire the *Saints* to pray for us is the very same that moved *St. Paul* to desire the *Prayers* of his absent Friends, viz. That God may have the *Honour*, and we the *Profit* of more *Prayers* than our own.

In a *Word*, it is impossible to give a solid Reason, why desiring the *Prayers* of the *Saints* in *Heaven* is more injurious to *Christ's Mediatorship* than the *Prayers* of Men upon Earth. And I insist upon it as a Thing manifest to common Sense, that either both are *lawful*, or both *unlawful*. If both be *unlawful*, then *Protestants* are guilty as *Papists*. But if both be *lawful*, then they, who seduce the People by persuading them that our *Invocation of Saints* is both idolatrous, and Injurious to *Christ's Mediatorship*, are guilty of a most grievous Injustice, which they never can answer either to God or Man.

I will end this Subject with an Objection, which I should really blush to answer seriously, were it not that I have found by Experience, that the Generality of *Women* and *Children* are wonderfully affected with it. The Objection is grounded upon these *Words* of *Christ*, *Come unto me all ye that Labour and are heavy laden, and I will give you Rest*, *Matth. II. v. 28.* Whence they conclude, that since *Christ* commands all to come to him, it is unlawful to have Recourse to the *Prayers* of *Saints* and *Angels*. This is the wretched Argument, with which so many are misled!

I Answer therefore, That the *Heart* of a *Christian* in all its *Prayers* speaks to God, and expects no

Blessings from him but *through Jesus-Christ*. Nay, the very *Essence* of Prayer is a *raising up of the Heart and Mind to God*. We are then so far from violating the *Command of Christ* by desiring to have the Prayers of his *Saints* join'd with ours, that we not only *come to God* ourselves, but wish that many more may do the same with us.

Besides, if desiring the *Saints* to pray for us be contrary to the *Command of Christ*, desiring the *Faithful* to pray for us is no less contrary to it. And therefore, as it would be absurd to charge *Protestants* with a Breach of *Christ's Command* for desiring their *Friends* to pray for them, so is it no less absurd to Charge us with a Breach of *Christ's Command* for desiring the *Saints* to pray for us.

A R T. VIII.

Of Transubstantiation.

The 8th pretended Error of *Papists* is *Transubstantiation*, pag. 23.

A N S W E R.

BY *Transubstantiation*, as it regards the *Sacrament* of the Holy *Eucharist*, we mean nothing else but a *Change of the Bread and Wine into the true and real Body and Blood of Christ*, made by the *Words of Consecration*. But we deny this to be an *Error*; nay nothing is more evident than that it is the *Doctrine* of the ancient *Fathers*. I shall only quote a few out of many to avoid being tedious.

First, *St. Cyril Bishop of Jerusalem* writes thus,

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„ Since therefore *Christ* himself does thus affirm „ and say of the Bread, *this is my Body*, who from „ henceforward dares be so bold as to doubt of it? „ And since the same does assure us and say, *This is „ my Blood*, who, I say, can doubt of it, and say it „ is not his *Blood*? In *Cana of Galilee*, he once with „ his sole *Will* turn'd *Water* into *Wine*, which much „ resembles *Blood*, and does he not deserve to be be- „ lieved, that he CHANGED *Wine* into *Blood*, Ca- „ tech. Myst. 4. „

2dly, *St Gregory Nyssen* writes thus. „ I do there- „ fore now rightly believe, that the Bread sanctified „ by the *Word* of God is CHANGED into the *Body* „ of God the *Word* --- „ And again soon after, „ Here „ (says he) likewise the Bread (as the Apostle says) „ is sanctified by the *Word* of God and Prayer. Not so, „ that by being eaten it becomes the *Body* of the „ *Word*, but because it is suddenly CHANGED into „ his *Body* by this *Word*, *This is my Body* ---- And „ this is effected by the Virtue of *Benediction*, by „ which the Nature of those Things, which appear, „ are TRANSELEMENTED into it. [In Orat. Catech. „ C. 37. T. 3. Edit. Par.] „

3dly, *St. Chrysostom* sets forth this Truth in the following Manner. [Hom. 83. in Math.] „ Let us „ always (says he) believe God, and not contradict „ him, tho' that which he says seems to contradict „ both our *Thoughts*, and our *Senses* ----- For his „ *Word* cannot deceive us, but our *Senses* may easily „ be deceived. He never errs, but we are often mis- „ taken. Since therefore he says, *This is my Body*, „ let us be fully persuaded of it. „

And in the same *Homily* he writes thus. „ The „ Things we propose are not done by *human Power*. „ He that wrought these Things at his last Supper, „ is the Author of what is done here. We hold but „

» the Place of *Ministers*; but he that *Sanctifies* and
 » CHANGES them is *Christ* himself.

I appeal here to the Judgment and Sincerity of any unbiass'd Reader, Whether these Three *Greek Fathers* do not deliver the *Doctrine* of *Transubstantiation*, as clearly and strongly as any *Roman Catholick* can now do. I omit a Multitude of Quotations of the same Force, and will only add one from *St Ambrose* a *Latin Father* to shew the unanimous Agreement of *Antiquity* in this *Doctrinal Point*, His *Words* are remarkably plain.

» 4thly, Perhaps (*says he*) you may tell me I see
 » another Thing. ----- I must therefore prove that
 » what you receive is not that, which *Nature* framed,
 » but that, which the *Benediction* has consecrated;
 » and that the *Benediction* has a greater Force than
 » *Nature*. *Moses* held a *Rod* in his Hand, he threw
 » it down, and it was made a *Serpent*. Again he took
 » hold of the *Serpent*, and it return'd into the Nature
 » of a *Rod*. ---- The Rivers of *Egypt* ran with
 » Streams of pure *Water*, when presently *Blood*
 » gush'd forth out of the Fountain-vein, there was
 » no *Water* in the Rivers. And again by the Prayer
 » of *Moses* the *Blood* ceased, and the *Nature* of *Waters*
 » return'd. To these he adds other *Miracles*: As,
 » that when *Moses* held up his *Rod* the Sea open'd a
 » Passage for the *Israelites*: That *Jordan* ran back: That
 » *Moses* brought *Water* out of the *Rock* by striking
 » it; and that *Elisha* made *Iron* Swim upon the *Water*,
 » contrary to it's Nature. Then he goes on thus.

» We see therefore that *Grace* is stronger than
 » *Nature*. Now if a Mans *Blessing* could change the
 » Course of Nature, what do we think of the *Divine*
 » Consecration it self, in which the very *Words* of
 » our Saviour operate? For the *Sacrament* which you
 » receive is made by the *Words* of *Christ*. And if

Elisba's Words were able to draw Fire from Heaven, will not the *Words of Christ* be able to CHANGE the Nature of the Elements? *He said and they were made, He commanded and they were created*, Psal. 48. v. 5. Is not then the *Word of Christ*, which could give a Being to that which had none, able to CHANGE those Things which are into what they are not before? For it is not LESS to give new Natures to Things, than to CHANGE their *Natures*. Lib. de initiatis. "

Thus the *Antient Fathers* give Testimony for the Doctrine of Transubstantiation, and are authentick Witnesses that it was the *publick Faith* of the Church in her purest Times. For they never were accused of any Error against Faith, which Censure they could not have escaped, had they been guilty of Broaching any Doctrine contrary to the known Faith of the Universal Church. Whence it is plain, that they taught no other Doctrine, than what they had receiv'd by a constant Tradition from the *Apostles*. For otherwise they would undoubtedly have been publickly censured for introducing Novelries into the Church, and that in a Matter of such Importance.

§. 2.

Transubstantiation proved from Scriptures.

THE Catechist having put the Question, what Scripture we alledge for this Doctrine? Answers it for us, that we alledge the *Words of Christ* John 6. v. 50. 51. &c. Very right. For our Saviour says there expressly, *The Bread that I will give is my Flesh*, v. 51. And *My Flesh is Meat indeed, and my Blood is Drink indeed*; v. 55. Which Words contain a Promise or Prediction of the *Divine Legacy*, he intended

to bequeath to his *Apostles* and the whole Church at his *Last Supper*.

But with the *Catechist's* good Leave, besides this Text we have also other convincing Proofs. As 1st, the Words of St. Paul; *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ. The Bread which we break, is it not the Communion of the Body of Christ?* 2^{dly}, the Words of the Institution, viz. *This is my Body, this is my Blood*; which manifestly imply a Change of the Bread and Wine into his Body and Blood: Provided we will but allow that Christ spoke Truth, and did not express himself absurdly.

To proceed gradually, I shall first prove, that they imply a real and substantial Presence of Christ's Body and Blood. For after that we need but have Recourse to good common Sense to infer the Doctrine of Transubstantiation.

That they import a real and substantial Presence, I prove first. Because all Propositions like these, *this is Bread, this is a Man, &c.* (unless you speak of Pictures, or Resemblances, which is not the present Case) are in all common Discourse as currently understood of the Reality and Substance of the Things specified, as if the Words Really and Substantially were added. Nay a Man would be laugh'd at for a formal cautious Coxcomb, if pointing to a Loaf of Bread he should say, this is Bread really and substantially: Or coming from Court (for Example) he should tell me he had seen the King really and substantially. Because there is no Difference between a Thing, and it's Reality and Substance. In like Manner therefore, when Christ said *this is my Body*, he declared as effectually that it was the Reality or Substance of his Body, as if he had express'd it in the most formal Terms. This is the common Language of

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of Mankind. All wise Men speak so and all wise Men understand it so. And if any Man should pretend to mean otherwise, he would deservedly pass for a notorious *Equivocator*, that says one Thing and means another.

I prove it 2^{dly}. If *Christ* gave not his *real Body*, but a *Morsel of Bread* to his *Apostles* when he said, *take and eat, this is my Body*, then it follows that he call'd a *Morsel of Bread* his *Body*; Which cannot be maintain'd without making *Christ* guilty of a downright *Absurdity*. For nothing can be more absurd, than to hold a *Morsel of common Bread* in a Man's Hands, and pointing to it say, *this is the Living Body of a Man*; it being contrary to the common Practice of Mankind and the common Laws of Speech, to call one Thing by the Name of another, with which it has no manner of *Resemblance* or *Connection*; and that too, without giving the Persons to whom it is spoken, the least Intimation to serve as a Key to let them into the true Meaning of such an extraordinary, and unheard-of Manner of Speech.

I prove it 3^{dly}. A sober Man would be ashamed in any serious Occasion to use a *deceitful Way* of speaking so, as to call a Thing by a Name it was never known by before. As for Example, to take up a Piece of *Brick* and say, *this is a Diamond*. 'Tis therefore incredible that *Christ*, who could say nothing unbecoming himself, should use this *deceitful Way* of speaking in the most solemn Action of his Life; when he was fulfilling the *Types* and *Figures* of the *old Law*, declaring his last *Will* and *Testament*, and bequeathing a sacred *Legacy* to his Church for ever.

Lastly, I prove it from the Doctrine of the Church of *England*, as it is deliver'd in her own *Church Catechism*, which is printed in all Books of *Common*

Prayer, and has the whole Authority of that Church to recommend it. Now in this *Catechism* to the Question, *What is the inward Part or Thing signified?* It is answer'd. *The Body and Blood of Christ, which is VERILY and INDEED taken and receiv'd by the Faithful in the Lord's Supper.*

This then is the Doctrine of the Church of England, which expresses the *real and substantial* Presence of *Christ's Body and Blood* in the *Sacrament* as fully as any *Papist* can do: For if *VERILY* and *INDEED* be not the same as *REALLY* and *TRULY*, and of full Force to exclude a meer *figurative Presence*, I confess I am yet wholly ignorant of the Signification even of the most ordinary Words, and it will be impossible to know what Men mean, even when they deliver themselves in the plainest Terms. So that it must either be own'd, that the Words of *Christ's Institution* import a *real and substantial* Presence of his *Body and Blood* even according to *Protestant* Doctrine, or we must suppose the Church of England guilty of a most *scandalous Equivocation* in so serious a Matter; and say, she only makes use of the Words *VERILY* and *INDEED* to impose upon ignorant People, and make plain *Bread* and *Wine* go down the better.

Now, to come to the Principal Point in Question, I leave it to common Sense to decide, whether there must not be a *Change of the Bread and Wine*, if the Words of *Christ's Institution* import a *real and substantial* Presence of his *Body and Blood*. For if this be granted, they either must be *changed*, or they must remain together with his *Body and Blood*, as *Lutherans* hold; but this is certainly inconsistent with the obvious Meaning of the Words of *Christ*. I prove it thus. If *Christ* taking the *Bread* into his Hands had said, *HERE is my Body*, I own it would not be inconsistent with the obvious Meaning of his Words to

say, that the *Bread and Body of Christ* are join'd together in the *Sacrament*. But *Christ* did not say, *HERE is my Body*, but *THIS is my Body*, which nothing but a *substantial Change* of the *Bread* into his *Body* can make really and literally true. Because the *Word*, *This*, points precisely at what the *Apostles* saw; Which if it continued *Bread* after, as it was before the *Words of Consecration*, the Proposition was absolutely false: Because the Sense of it then was, that the *Bread* he gave to his *Apostles* was his *Body*, which implies a Contradiction; and is as impossible as that any two Substances remaining different should be the same.

But let us now see what the *Catechist* sets down for *Protestant Doctrine* pag. 23. He reduces it to three Heads. 1. *That Christ blessed the Bread and Wine, therefore did not destroy it.* What trifling Stuff is this! What if *Christ* blessed the *Water* at *Cana in Galilee*, and with his Blessing changed it into *Wine*, Does it follow from thence, that the *Water* still remain'd?

2. He would have us believe, *there is nothing in the Sacrament but Bread and Wine*. I answer, this may be *Zwinglian Protestancy*, but it is not the *Protestancy* of the *Church of England*, whose *Catechism* (which surely is a *Protestant* one) teaches positively that *the Body and Blood of Christ are VERILY and INDEED taken and receiv'd by the Faithful in the Lord's Supper*.

3. That the *Apostle* himself does no less than thrice call it *Bread and Wine* after the *Consecration*, 1. Cor. II. v. 26. 27. 28. To which I answer, that nothing is more common even in familiar Discourse, than to call a Thing by the Name of that, out of which it is made, or from which it is Changed. Thus it was said to *Adam*, Gen. 3. v. 19. *DUST thou art*: Because tho' then a living Man, he had been made of *Dust*. In like Manner the *Serpent*, that was made by a Sub-

stantial Change from Aaron's Rod, is still call'd a Rod in Scripture, because changed from it: They cast down every Man his Rod, and they became Serpents; but AARON'S ROD swallowed up their Rods, Exod. 7. v. 12. Again, nothing is more familiar than to name Things from the Appearance which they have to our Senses. The Scripture it self says, Behold there stood A MAN ever against him, Jos. 5. v. 13. Yet in the same place we are told he was not really A MAN, but the Captain of the Lord's Host, that is, an Angel. So St Mark assures us, that the Women entering into the Sepulcher saw a YOUNG MAN, ch. 16. v. 5. But he had only the Name, because he appear'd so. For he was not really a young Man, but an Angel; Math. 28. v. 5. Thus also it is the common way of Speaking to say, I saw a Dead Man exposed, tho' it be not then a Man, but a meer Carcass. In like Manner therefore the Body of Christ in the Sacrament is by a proper and familiar Figure call'd Bread by St Paul, because it is changed from Bread, has to our Senses the Likeness of Bread, and nourishes the Soul, as Bread nourishes the Body. If you ask what this Consecrated Bread is? Our Saviour tells you; Job. 6. v. 51. THE BREAD that I will give, IS MY FLESH. St Paul tells you, 1. Cor. 10. v. 16. It is THE COMMUNION OF THE BODY OF CHRIST. Nay, we our selves call it the HOLY BREAD of eternal Life in the Mass after Consecration. Yet I hope no Body will infer from thence, that we do not believe Transubstantiation.

§. 3.

Objections Answer'd.

BUT here the Carechist adds three Reasons more against Transubstantiation, 1. Because (says he) is

takes away the great Evidence of the first Witnesses of Christianity. That is, if it be not true Bread and Wine but the Body and Blood of Christ, which we receive in the Sacrament, it follows that our Senses are deceived: And by Consequence the Apostles could not be sure, they saw Christ work any Miracles, which takes away the great Evidence of Christianity.

This Objection so highly magnified by some of our Adversaries, must either suppose, That we must never trust our Eyes or any of our Senses, unless we may always trust them: or that our senses must always be trusted, when they give us jointly the best Information they are capable of. The first of these Suppositions is contrary both to Reason and Religion, nay even to Experience, and to our Senses themselves. Far all these correct the Errors of Sense, if I may be allow'd that Way of speaking. The Sun appears to our Eyes scarce bigger than a Span, and the fix'd Stars a great deal less. But Reason tells us they may be greater than the Earth. A straight Stick, if you put the End of it under Water, will appear crooked. But take it out, and your Eyes will discover their own Mistake. The two Disciples going to Emmaus had Jesus in their Company, they both heard him and saw him; Yet took him for another, because THEIR EYES WERE HELD, that they should not know him; Luk. 24. v. 16. At length even by their Senses they found they had been mis-inform'd; For soon after their Eyes were opened, and they knew him; v. 31. But because their Sight had deceiv'd them on this Occasion, were they never to trust to it any more? Were they not to believe that they had seen any Miracles of Christ? St. Mary Magdalen was deceiv'd in the same manner: She saw Jesus; yet knew not that it was he, and supposed him to be the Gardiner, Joh. 20, v. 14. 15. But was she not to believe her

Eyes when she fell at his Feet? Math. 28. v. 9. when she told the Disciples that she had seen the Lord? Joh. 20. v. 18. when she saw him nail'd to the Cross, Math. 27. v. 55. and laid in the Tomb? v. 61.

The Second Supposition, to wit, that our Senses must always be trusted, is equally false. For 1st, The two Disciples going to *Emmaus* had the joint Information both of their Eyes and Ears. Yet I hope they might be sure and faithful *Witnesses of Christ's Miracles*.

2^{dly}, *Josuah's Eyes* deceiv'd him when he said to the Angel, *Art thou for us or for our Adversaries?* Jos. 5. v. 13. And all his Senses might then have been under the same Mistake. But was he not to trust his Eyes, when he saw the Sun stand still, the Walls of Jericho tumble down, the Waters of Jordan rise up in heaps, and so many other *Miracles* done both by *Moses* and himself?

3^{ly}, When St. Peter was rescued out of Prison, he knew for certain that God had sent his Angel, and had delivered him out of the Hands of Herod; Acts 12. v. 11. Here then is a Fact, in which he both believ'd and disbeliev'd the Information of his Senses. Had he believ'd them as to the Person of his Guide (whom he saw, heard, and felt, when he struck him on the Side) he must have judg'd him to be a Man, not an Angel. In this then he found his Senses were mistaken. Yet he still believed his Eyes, and had nothing but his Eyes to trust to that he saw two *Miracles* wrought in his favour, viz. the falling off of his Chains, and the Iron Gate's opening of it's own accord.

4^{thly}, If God had said to the H. Women as they went to the Sepulchre, *You shall meet one there, who to all your Senses will appear to be a Man and yet is none:* Or to the Apostles before the last Supper, *You shall eat and drink that which will seem to be Bread and Wine*

but in reality is not so: would it follow, that if they had believed him they must have renounc'd the Use of their *Senses* for ever? To say that God is not to be believ'd, is *Blasphemy*. And to say, that if they believe him in this, they must renounce their *Senses* in all other Matters, is *Madness*.

'Tis therefore false, that without believing our *Senses* in every Thing when they give us the best Informations they can, we must believe them in nothing. 'Tis false to say, That if we do not judge of Bread and Wine in the Sacrament by the Information of our *Senses*, the Apostles could not be sure they ever saw Christ work any *Miracles*, or that the sensible Grounds of Christianity are shaken. For God having given us *Senses* to direct our Judgment, we ought to rely on their Information, unless either our *Senses* themselves, or Reason, or Faith correct their Mistake. And if Reason may ever be allow'd to overrule their Misinformation, we cannot surely refuse to pay the same Deference to the Revelation of God, when it tells us that such or such a Thing is not what it appears to be to our *Senses*. In fine, since we have so many Instances of this in the Scripture; as it is ridiculous to say, we must believe our *Senses* in nothing, so it is impious to say we must believe them in every Thing.

The Catechist's Second Reason is, That Christ said, *This is my Body which is broken for you, do this in remembrance of me*, Cor. 11. v. 24. I answer, That the First Part is explain'd by St Paul's Disciple St Luke, ch. 22. v. 19. *This is my Body which is given for you*. The Latin Version has it; *this is my Body, which shall be given for you*. But the Sense is the same. The Second Part only proves, That the Sacrament is a Memorial of Christ's Death and Passion: Which is undoubtedly true.

His Third Reason against *Transubstantiation* is, *Because it will not allow Men the Privilege of Beasts, to judge by their Senses of Seeing, Smelling, Tasting, &c.* I Answer, It will not allow Men the Privilege of *Atheists* to trust their *Senses* rather than the express *Word of God*. But enough has been said of this.

A R T. I X.

Of the Sacrifice of the Mass.

The 9th pretended Error of the *Papists* is, *the Doctrine of the Mass*, pag. 25.

A N S W E R.

BY the Word *Mass* we understand the *Sacrifice of the Body and Blood of Christ* offer'd to God in an *unbloody Manner* by the Hands of the Priest. Or what amounts to the same; an *external Oblation* made to God of the *Body and Blood of Christ* under the *Forms of Bread and Wine*. Now it is manifest by the most ancient *Records* of Christianity, by innumerable Testimonies of the *H. Fathers* ever since the Time of the Apostles; by the ancient *Liturgies* of all Nations, *Latins, Greeks, Nestorians, Arminians, Ethiopians, Cophies, Goths, &c.* and even by the Confession of *Protestants* themselves (for which you may see Dr. *Field*, B. 3. of the Church, ch. 19. p. 107.) that the *H. Eucharist* has always been used in the Church, not only as a *Sacrament*, but also as a *Sacrifice* instituted by Christ at his last Supper. For Proof whereof the ancient *Greek and Latin Fathers*, *St Justin* and *St Irenaeus* in the Second Age, *St Chrysostom* and *St Augustin* in the Fourth alledge the *Words of God* in the *Prophet*

phet *Malachy*, as they read them: *From the rising of the Sun to the going down of it my Name is great among the Gentiles, and IN EVERY PLACE IS SACRIFICED AND OFFERED TO MY NAME A CLEAN OBLATION*, Mal. i. v. 11. 12.

For a farther proof of it these Words of the Psalmist, *Thou art a Priest FOR EVER ACCORDING TO THE ORDER OF MELCHISEDECH*, Ps. 90. v. 4. are urged by St Cyprian in the Third Age, St Jerom, St Epiphanius, St Chrysostom, and St Augustin in the Fourth, and by St Isidore, St Cyril of Alexandria, and Theodoret in the Fifth. For as they argue, Priests of the Order of Aaron sacrificed Beasts; but Melchisedech's Sacrifice was Bread and Wine, Gen. 14. v. 18. a Figure of the H. Eucharist, by the daily Offering whereof and the Fruits of his Passion Christ is a PRIEST FOR EVER.

St Cyprian calls the B. Eucharist a true and full Sacrifice, Epist. 63. St Augustin, a true and Sovereign Sacrifice, l. 10. de Civ. Dei c. 20. Eusebius, An Expiation for all the World, l. 1. Dem. Ev. c. 10. St Cyril of Jerusalem, a Spiritual Sacrifice, an unbloody Worship, a Propitiatory Victim, Cat. Myst. 5.

But there needs no other Proof than what the Church of England herself teaches. For if the Body and Blood of Christ be VERILY and INDEED taken and received by the Faithful, and consecrated by the Priest, it must of Necessity follow, that the Priest offers them up VERILY and INDEED upon the Altar, and that they are an Oblation of Mercy. For how can Jesus-Christ be unacceptable to his Father? Or how can the Fruits of his Passion be applied more effectually than by his own dear self?

Nor is the very Name of Mass an Invention of latter Ages. For thus the H. Sacrifice of the Altar was call'd above Thirteen hundred Years ago. Witness

first St *Ambrose*, who writes thus. *I continued the Office, I began to SAY MASS, &c.* l. 2. Epist. 14. And 2dly St *Leo*, whose Words are remarkable. *When the Multitude (says he) is so great, that the Church cannot hold them all, let there be no Difficulty made to OFFER THE SACRIFICE oftner than once. For some Part of the People must of necessity be depriv'd of their Devotions, if following the Custom of SAYING MASS but once, none can OFFER UP THE SACRIFICE, but they who come early in the morning.* St *Leo* Epist. 11. (olim 81.) ad *Dioscorum*.

Here we have the *Sacrifice* of the *Eucharist* plainly spoken of, and called by the very Name of *Maß*, first by St *Ambrose*, a Father of the 4th Age, and 2dly, by St *Leo*, who liv'd in the 5th, and I never heard they were the first who gave it that Name. But let that be as it will, can our Adversaries reflect without some Uneasiness of Thought, that it is but about a hundred and fifty Years ago, when by the sole Authority of a *secular Tribunal* it was made *High Treason* in this Nation for *Christians* to perform that very Devotion, which was the most solemn *Worship* of God in those Ages (when the *Church's Faith* was uncorrupted according to their own Concession) and which they had receiv'd from the *Apostles* themselves.

I add moreover that the *Church of England* is one of the first Churches since the Creation, that pretended to true *Priests* and *Altars* without an external *Sacrifice*, this being in Reality nothing less than a *Solecism* in Religion: Because a *Priest* is properly one, whose Office it is to offer *Sacrifice*, and the *Altar* is the Place on which it is offer'd.

Objections answer'd.

LET us now see what the *Catechist* has to say against it. He says it is a *vain and Idolatrous Thing*. Why? Because (says he) *by Christ's Sacrifice God is sufficiently satisfied, and the repenting Sinner fully secured*: For which he quotes the following Text. *This Man after he had offer'd one Sacrifice for us for ever sat down at the right Hand of God*, Heb. 10. v. 12. I answer that if this Argument proves any Thing, it proves likewise that both *Christ's Mediation* for us in *Heaven*, and the *Sacraments* he has provided for us on *Earth* are also useless. Because *God is sufficiently satisfied*, and our *Ransom* is fully paid by *Christ's Sacrifice* offer'd on the *Cross*. Nay *Prayer, Alms, Fasting, Self-denials, Keeping the Commandements, and Repentance* it self, may be all thrown into the *List of vain and idle Things*. But if all these be both profitable and necessary, because they are ordain'd by God as *Means to apply to us the Fruits of that bloody Sacrifice*, by which alone we are *redeem'd*, and the *Divine Justice* is fully satisfied, then surely *Christ's Offering* himself daily on the *Altar* for the self same End, cannot without *Blasphemy* be call'd either *Vain or Idolatrous*. Indeed we must live in a very *Christian Age*, wherein *Worshipping of Christ* is call'd *Idolatry*. 'Tis true, he offer'd himself but *once a bloody Sacrifice* for us, because he can but once pay the *Ransom*, which God demanded: And 'tis of this *Sacrifice of Redemption* *St Paul* speaks in the whole Chapter quoted by the *Catechist*. But since he is our *high Priest for ever according to the Order of Melchisedeck*, he offers himself daily for us in an *unbloody Manner*; not to redeem us again, but to apply by this as by other *Means* appointed by him the *Price of our Redemption*.

But (says the Catechist) if *Christ sits for ever at the right Hand of God*, how can he be truly present upon our *Altars*? I answer, in the very same Manner as his *Body and Blood are VERILY and INDEED taken and receiv'd by the Faithful in the Lord's Supper*. But let St *Chrysostom* teach him his Lesson, » We always offer (says he) the same *Christ*. Therefore the *Sacrifice* is the same. Are there many *Christ's*, because he is offer'd in many Places? No, *Christ* is every where the same. He is entire here, and entire there, and has but one *Body*; As therefore his *Body* is the same, tho' offer'd up in different Places, so the *Sacrifice* is the same. He is our *high Priest*, who offer'd that *Victim* which cleanses us. We now offer the same, which was offer'd then, and which cannot be consumed. *Rom. 17. in Epist. ad Heb.*

If he asks me whether I pretend to *understand*, how the same *Body* can be in different Places at once; and if not, whether my *Religion* be not a very *Blind one*? I answer first, when he has explain'd the 6 following Questions, he shall have full Satisfaction. The *first* Query is, How two Bodies could be at once in the very same place by *penetration*, when *Christ* came to his Disciples the *Doors being shut*? *Joh. 20.* The *Second* is, How his *Body and Blood* can be present VERILY and INDEED to 1000 faithful Christians receiving them at the same Time in different Places? The *Third* is, How the same Person can be both God and Man? The *Fourth* is, How there can be three divine Persons and only one God? The *Fifth* is, How God could make all Times and Places, before there was either Place or Time to make them in? The *Sixth* is Whether a Man's Soul be at the same Time in distant Parts and distant Places, as in the right Hand and in the left, and whether the Soul

meets it self and is separated from it self when a Man joins and parts his Hands, &c. Again whether part of the Soul be not *bit off* and *eaten*, if a furious Dog should snap a Man's Hand off and eat it? when, I say, he has given a clear and satisfactory Answer to these few Questions, there will be no Difficulty in answering both the Question now proposed, and some other very curious ones proposed by him. pag.

43. 44.

I answer 2dly, if it be *Blindness* to believe what we do not fully *understand*, we must necessarily renounce the best Part of the *Creed*. But there is a large Difference between *understanding the Mysteries* we believe, and *knowing the Reasons why* we believe them. To believe without Reason is *Blindness*: But to believe Things, that are *above* our Understanding, is the very *Nature* and *Essence* of *Christian Faith*.

A R T. X.

Of Communion in one kind.

The 10th pretended Error of *Papists* is, *their Denying the Use of the Cup to the People in the Sacrament*. To which he adds, *that every Communicant has an undeniable Right to the blessed Cup in the Lord's Supper*. p. 24.

A N S W E R.

IF the *Catechist* means, that every Communicant has an undeniable Right to receive *Christ's sacred Blood* as well as his *Body*, I heartily subscribe to it, and assure him that no *Catholick Communicant* ever

was deprived of it. But how will he excuse those *Protestants*, who by Denying the real Presence of *Christ's Body and Blood* in the Sacrament deprive the Faithful of *both*, yet clamour so loud against us, as if our Laity were wrong'd in the highest Degree? What End can they have in this, but to amuse the People with the pleasing Fancy of receiving mighty Things more than *Papists* do? When indeed they are sent away with a *Sup of Wine* to their *Bread*, and with meer empty *Types* and *Figures* instead of the sacred *Body and Blood*, which Christ bequeath'd to them at his *last Supper*.

I therefore desire the Reader to take Notice here, that if he do's not believe, that *Christ's Body and Blood* are received VERILY and INDEED, that is, *really* and *truly* in the *Lord's Supper*, he is not at all concern'd in the Subject of this Article: and all I can do for him is to pray God that he will open his Eyes to see, and touch his Heart to acknowledge a Truth so fully and clearly attested in his *sacred Word*. But if he believes that *Christ's Body and Blood* are received VERILY and INDEED, that is, *really* and *truly* in the *Lord's Supper*, I will demonstrate to him, that *Communion in one kind* deserves nothing of the bitter invectives usually made against it by our *Protestant* Adversaries. Their loud Clamours, tho' altogether unreasonable, are colour'd with these two specious and popular Pretences, to wit, 1. that *Communion in one kind* defrauds the Laity of the *sacred Blood of Christ*. And 2. that it is contrary to his *Institution* and *express Command*. Now if there were any solid Ground for either of these Objections, I should frankly own the Unlawfulness of our Practice: but I shall shew as briefly as is possible, that they are wholly groundless, and by Consequence extremely injurious to us.

§. 1.

Communion in one kind do's not defraud the Laity of the sacred Blood of Christ.

First then let us see, whether the Laity be defrauded of any Thing by receiving the *Sacrament in one kind only*. But what is it they are defrauded of? Is the *Body of Christ* without his *Blood* in the *Host*? Or the *Blood of Christ* without his *Body* in the *Cup*? No Christian is surely capable of entertaining such an extravagant and impious Imagination. For if the *Blood of Christ* be really separated from his *Body* upon the *Altar*, then the sacred Victim is slain, and *Christ* dies as really on the *Altar*, as he did on the *Cross*: which is a flat Contradiction to this Maxim of St Paul, viz. *that Christ rising from the Dead dieth no more*. Rom. 6. v. 9. And indeed how is it possible, that *Christ*, whose sacred Humanity is now *all-glorious*, *impassible*, and *immortal* should be still subject to Death? Or (which amounts to the same) capable of having his *Blood* really and truly separated from his *Body*?

But, as one Absurdity is usually the source of many more, if the People by receiving the *Sacrament in one kind* were defrauded of the *Blood of Christ*, it would likewise follow, that instead of receiving the *living Body* of Christ they receive a *dead Carcass*; and they who drink the *Cup*, would drink *dead and inanimate Blood*; Nay in Receiving the *Sacrament in both kinds*, they would receive *one Half* of Christ under the Form of *Bread*, and the *other Half* under the Form of *Wine*: Which if it be not most eminently impious and absurd, I know not what is.

Hence it plainly follows that *whole Christ* is received in either kind; and I argue thus from it. *Whoever receives whole Christ* is not defrauded of his *sacred Blood*: but they who receive the Sacrament in *one kind only* receive *whole Christ*, therefore they are not defrauded of his *sacred Blood*; and by Consequence we are falsely accused by our Adversaries of giving to the Laity a *mangled Sacrament*.

But is not the *Cup* taken away from the Laity? And is not this *Mangling* the *Sacrament*? I answer *first*, that, to speak properly, the *Cup* is not taken away from them, because by the *Cup* is commonly meant the *Blood of Christ*, which is no more taken away from them than his *sacred Body*, from which it is *inseparable*. I answer therefore *2dly*, that if by taking away the *Cup* (as *Protestants* call it) we deprived them of the *Blood of Christ*, it would be a *mangled Sacrament*. But since it is absurd to say they are deprived by it of his *sacred Blood*, it is doing us the greatest *Wrong* to say the Sacrament is *mangled*.

I conclude from what has been said that they, who believe the *Body and Blood of Christ* to be taken and received *really and truly* in the *Lord's Supper*, must either run into the impious Extravagance of Maintaining that his *Blood* is really separated from his *Body*; or own that his *Body and Blood* being *inseparable* are convey'd into our Stomachs by the Action either of *Eating*, or of *Drinking* only: and whoever owns this must likewise own *first*, that Communion in *one or both kinds* is the same as to the *Things received*, and differs only in the *Manner of Receiving*. And *2ly*, that Communion in *one kind only* do's not defraud the Laity of any Part of the *spiritual Meal*, which Christ has ordain'd for them. But as to those, who utterly deny the *real Presence* of *Christ's Body and Blood*

Blood in the holy Sacrament, I have nothing more to say to them, than that I neither envy them their *Bread* and *Wine*, nor desire to be a Guest at their Table.

But St Paul has laid down another Maxim, from which it plainly follows, that *Communion in one kind* only renders us Partakers both of the *Body* and *Blood* of Christ. The Maxim I speak of is thus deliver'd by him. *Whosoever shall eat this Bread, OR drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* 1. Cor. 11. v. 27. Now if either Eating or Drinking unworthily suffices to render us guilty both of the *Body* and *Blood* of our Lord, it follows by an undeniable Consequence, that either Eating or Drinking worthily renders us Partakers both of his *Body* and *Blood*: and so the unjust Clamour concerning our Defrauding the Laity is fully confuted by St Paul himself. I add that his Words are no obscure Insinuation, that the Apostles themselves did not always give the Blessed Sacrament under both kinds.

I know very well, that to avoid the unanswerable Force of this Argument, the Protestant Translators of the Bible have made bold with this Text by changing OR into AND in the Text itself: which entirely alters the Sense of it. If any one questions the Truth of what I say, let him but desire any learned Divine to consult the original Text, and if he be sincere he will own I have not wrong'd the Protestant Translators,

§. 2.

Communion in one kind is not contrary to the Institution of Christ, nor a Violation of any divine Precept.

THIS is fairly own'd by Bishop Montague, who writes thus. *Where do's the Scripture, says he,*

command that the People should receive the Sacrament of the Lord's Supper in Both kinds? ---- The Scripture teaches no such Thing, the Scripture do's not command it. T. 1. Orig. p. 396.

The Protestants in France are most certainly of Bishop Montague's Opinion. For tho they generally administer the Sacrament in *both kinds*, and oblige all that can to receive it in that Manner, yet in a Synod at Poitiers An. 1560. they decreed (Chap. 13. Art. 7. of the Lord's Supper) *that the Bread of our Lords Supper ought to be administer'd to those, who cannot drink Wine: as many in France by their natural Constitution can neither endure the smell nor Taste of it. This I think is a good Protestant Testimony that receiving the Communion in one kind is neither Sacrilege, nor Mangling the Sacrament, nor a Violation of any divine Precept. For if it were, no Necessity could excuse it; and they who could not receive both kinds would be obliged to receive neither the one nor the other.*

Nay Luther himself was most certainly of Opinion, that receiving the Sacrament either in *one* or *both kinds* was a Thing indifferent in itself. For he declared, *that if a Council should either appoint or permit Communion in both kinds, he would in Spite of that Council receive it in one kind, or not at all.* Hist. de Variat. C. 2. §. 10.

But to wave other Testimonies of this kind, I shall prove the Point in Question from a Principle, which no Protestant can deny, *viz.* that if *Communion in one kind* were contrary to the Institution of Christ, or a Violation of any *divine Precept*, the Church in her primitive and purest Times would never have practised it upon any Account whatsoever; because no Pretence whatsoever can justify a Violation of a *divine Precept* or *Institution of Christ*. If therefore it be

found that *Communion in one kind* was frequently practised by the *primitive Church*, I take it to be a demonstrative Proof, that receiving the Sacrament in *both kinds* has been always regarded by the Church not as a Duty commanded by Christ, but as a Matter of *Discipline* only.

Now there are three undeniable Facts, which prove that *Communion in one kind* was practised even by the primitive Church. 1. In the *Communion of Infants*, who were allow'd to drink of the *Cup* without receiving the consecrated Host. *Cypr. de Lapsis*. 2. In *domestick Communions*; the faithful being permitted by Reason of the Persecutions to carry with them *consecrated Hosts*, which they could easily keep in their Houses in Order to receive the Sacrament in private, when they durst not meet in publick to celebrate the sacred Mysteries. *Tert. L. 2. ad Uxorem C. 5. St Cypr. L. de Lapsis*. And 3. One kind was also used in administering it to the sick. *St Denys of Alex. apud Euseb. L. 6. Hist. C. 44.*

From these undeniable instances of *Communions in one kind* practised by the primitive Church I infer it was her Judgment. 1. That *Communion in one kind* is not forbid by Christ, whose Laws cannot be violated upon any Pretence whatsoever. 2. That the Sacrament is not *Mutilated* by it: for then it would be *Sacrilege* to receive it in *one kind*, which the primitive Church would not have suffer'd. And 3. that neither the Testament of Christ is violated, nor the Faithful deprived of any Part of our Saviour's Legacy: both which are Impieties, which the primitive Church would have abhor'd. Whence I conclude again, that receiving in *one* or *both kinds* is a Matter of *Discipline* only, which therefore the Church has full Authority to regulate as she Judges most fitting. Nay considering that the Instances I have

produced of *Communion* in one kind were practised by the Church in the very first and second Age after the Apostles, we may reasonably suppose, she follow'd in this the Example of the Apostles themselves.

But did not *Christ* institute both kinds? And is it not then Acting contrary to the *Institution* to receive the Sacrament in one kind only?

I answer 1. the primitive Church did not think it to be contrary to *Christ's Institution*: and I see no Reason why we should think ourselves wiser than the primitive Church was.

I answer 2. that there is a large Difference between instituting both kinds, and obliging all to receive both kinds. God instituted *Marriage*, but all are not bound to marry. *Christ* likewise instituted *Priesthood* and *Episcopacy*; but all are not bound to be *Priests* or *Bishops*. Therefore unless there be a positive Precept produced, which obliges all without Exception to receive the Sacrament in both kinds, the Institution alone cannot import any such general Obligation. Now 'tis very strange, that if there were any such positive Precept, the primitive Church should either know nothing of it, or act contrary to it if she knew it.

But why then did *Christ* institute both kinds? I answer, because the *Eucharist* is not only a Sacrament, that is, a Sign of invisible Grace instituted for the Nourishment of our Souls, but also a Sacrifice, which is one of the most essential Parts of Religion. And for this Reason *Christ* instituted the blessed *Eucharist* under both kinds, that by the Mystical separation of his Body and Blood upon the Altar signified by the separate Forms of Consecration, their real separation on the Cross might be more perfectly represented, and so be both a standing lively Memorial of the Death he once suffer'd, and a perpetual Oblation of infinite Value for us.

I add, that there are several Circumstances relating to the *Institution*, which never were thought to be obligatory in After-times. I shall only mention two. *First*, The Apostles received the Sacrament *sitting*, as is expressly observed by three of the *Evangelists*. Whereas those of the *Church of England* as well as *Roman Catholicks* receive it always *kneeling*, unless hindr'd by Sickness. And *2dly*, Christ consecrated and gave the B. Sacrament to his Apostles in *Supper-time*, or *after Supper*. Math. 26. v. 26. *As they were Eating*. Mark. 14. v. 22. *As they did eat*. Luke 22. v. 19. 20. *He took Bread, &c. likewise also the Cup after supper saying, &c.* Nay we do not find in Scripture that the B. Sacrament was ever consecrated or given at any other Time of the Day, and it is still call'd the *Lord's Supper*. Yet because Christ never enjoin'd this Practice by any positive Precept, the Church has made a Law against it; and if any one should presume either to consecrate or give the B. Sacrament in *Supper-time* or *after Supper* in Opposition to this Decree of the Church, he would most certainly become guilty of *Schism*, tho he had an undeniable Example in Scripture to colour his Disobedience; Nay an Example set him by all the *Apostles* and *Christ* himself; and that without any Scriptural Evidence for the contrary Practice. Let but this be applied to the Decree of the Council of *Constance* forbidding the Sacrament to be given to Laicks in *both kinds*, tho *Christ* administer'd it in *both kinds* to his *Apostles*, and the Weakness of the Argument drawn from it against us will be apparent to the meanest Capacity. But let us now consider the *Texts* usually objected against us.

§. 3.

Objections from Scripture answer'd.

THe *Catechist* has muster'd up six Texts against us. But he might have saved himself that Trouble. For four of the six are nothing at all to the Purpose. As for Example, the following : *As often as you eat this Bread and drink his Cup, ye do shew the Lord's Death till he come.* 1. Cor. 11. v. 26. which only proves, as I said before, that the *Sacrament* (whether taken in one or both kinds) is a *Memorial* of Christ's Death. Which is an undoubted Truth.

The three following Texts quoted by the *Catechist* are full as wide from the Purpose. Viz. *This is my Blood of the New Testament, which is shed for many for the Remission of Sins.* Math. 26. v. 28. *This Cup is the New Testament in my Blood, which is shed for you.* Luke 22. v. 20. *The Cup of Blessing which we bless is it not the Communion of the Blood of Christ?* 1. Cor. 10. v. 16. These three Texts, I say, are wholly wide from the Purpose, and only prove (and indeed they prove it effectually) that Christ consecrated the *Cup* into his *Blood* as well as the *Bread* into his *Body*; which I wish the *Catechist* believed as heartily as I do. But then I must desire him to remember, that Christ neither consecrated the *Cup* into *dead* and *inanimate Blood*, nor the *Bread* into a *dead Carcass*. Whence I have concluded, that whoever receives his *Body*, receives likewise his *sacred Blood*: for a *living Body* cannot be without *Blood*: nor can we receive one Half of Christ without the other.

The other two Texts have some Shadow of Difficulty; but it will soon vanish. St *Mathew* 26. v. 27. says, *he took the Cup and gave Thanks, and gave it to*

them Saying, *drink ye all of it.* And St Mark 14. v. 23. says, *and they all drank of it.* Whence I presume the Catechist would have us conclude, that *All* are here commanded to drink of the Cup. But the *ALL* mention'd by St Mark explains the *ALL*, that were commanded to drink according to St Mathew. And who were those *ALL*? They could be no other than the Apostles, who were the only Persons with our Saviour at his last Supper. For surely if the Apostles were the *ALL* that drank, they were likewise the same *ALL*, that were bid to drink. A strange Argument to prove that the *Laiety* are all bound to drink of the Cup.

But if any one asks, whether it be not remarkable that *Christ* should in Distributing the *Bread* say no more than *take and eat*; yet in giving the *Cup* should say expressly *drink ye all of it*, to prevent as it were the Taking away of the *Cup*? This is Mr *Lestly's* Observation. But I answer, that St *Luke* has given a Reason for it, which utterly spoils the Force of this Observation. For he tells us that *Christ* himself divided the *Bread*, and gave to each Apostle the Morfel he was to eat. *Luke* 22. v. 19. So that all were not to eat of the same Piece of consecrated *Bread*: but all were to drink of the same consecrated *Cup*: which therefore (according to St *Luke's* Relation) he gave them, and bid them divide it among themselves. v. 17. And this explains our Saviour's saying *drink ye all of it*: which was only said to caution them, that they were all to have their Share of the *Cup* he gave them: whereas this Caution was unnecessary as to the consecrated *Bread*, which he distributed with his own Hands.

The last Text, on which Protestants lay the greatest Stress, is as follows. *Except ye eat the Flesh of the Son of Man and drink his Blood, you shall have no*

Life in you. Joh. 6. v. 53. This, say they, implies a positive Precept of Communion in both kinds, as a means necessary to attain to Life everlasting. I grant it implies a positive Precept of receiving the Body and Blood of Christ, but not of Communion in both kinds: which I prove first from the Practice of the primitive Church, who were surely as clearighted as the pretended Reformers, yet never could discover a positive Precept of Communion in both kinds in that Text: For had they seen it, they would not have acted contrary to it by Administring the Communion in one kind only, as they did in many Occasions.

But I prove it 2dly from no less than four Texts in the same Chapter of St John, where Christ promises *eternal Life to Eating alone*. As first, *This is the Bread which came down from Heaven, that a Man may eat thereof and not die. v. 50.* 2dly. *If a Man eateth of this Bread he shall live for ever; and the Bread that I will give is my Flesh. v. 51.* 3ly. *He that eateth me shall live by me. v. 57.* And 4thly. *He that eateth this Bread shall live for ever. v. 58.* Since therefore Life everlasting is here promised no less than four Times to *Eating the Bread* without any Mention of the Cup, the true Meaning of the above-mention'd Text, wherein both *Eating and Drinking* are mention'd, can be no other than this, viz. *except we become Partakers both of the Body and Blood of Christ for the Nourishment of our Souls, we shall have no Life in us: which no Roman Catholick ever denied.* But since it is impossible to receive the *living Body of Christ* without receiving his *Blood* by the every Action of *Eating his Body*, 'tis an undeniable Consequence, that *Communion in one kind* is an entire Fulfilling of the Precept implied in the above-mention'd Text, as it fully answers the End, for which the Sacrament was instituted; to wit, the Obtaining *Life everlasting* according

Art. 10. §. 4.

in one kind.

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according to Christ's Promise so often repeated in the same Chapter.

Nay nothing can be more rational than this Interpretation of the foremention'd Text : because the only Drift of our Saviour's Discourse was to convince the disbelieving *Capharnaits*, that unless their Souls were nourish'd with the *real Flesh and Blood* of the *Son of Man*, they should not have *Life everlasting* : and that they, who were made Partakers of his *Body and Blood*, should have *Life everlasting*. So that provided the *real Body and Blood* of Christ be but received, whether it be by the *Action of Eating*, or of *Drinking only*, or by both together, it is manifest that all worthy Communicants, as they receive *whole Christ*, who is the Fountain of *Grace and eternal Life*, so they fully satisfy the End of *Christ's Institution*, and perform all that is obligatory in the Precept of *Communion*.

This I think suffices to satisfy any Man, who will be content with a reasonable Satisfaction ; and to convince him at the same Time that the loud Clamours of *Protestants* against us on Account of *Communion in one kind* are wholly unjustifiable, and appear to be the Fruits of a violent Party-spleen rather than a sincere Zeal for the Truth. I shall however offer one Consideration more to make good the principal Point I have maintain'd, to wit, that there is no *positive Command* to oblige all to receive the Sacrament in *both kinds*. For surely if there were any such Command, I may confidently say it is wholly improbable the *universal Church* in any Age whatsoever could be so blind as not to see it : and if they saw it, I ask what Motive could her *Bishops* and *Pastors* have to combine together in a Resolution to commit a damnable Sin by *forbidding* what *Christ* has *commanded*, when there was neither *Honour*, nor *Interest* ;

M

90 *Of Communion in one kind.* Art. 10. §. 3.
 nor *Pleasure* to induce them to it? And yet it is an
 incontestable Fact that two *general Councils* (and *ge-
 neral Councils* have always been regarded as the Re-
 presentatives of the *universal Church*) decree'd that
 the *Sacrament* should not be administer'd to the
 Laity in *both kinds*. Tis therefore plain that when
 they made this Law they were convinced in their
 Hearts of two Things. 1. That the People were not
 injured by receiving it in *one kind*: And 2^{dly}, That
 there was no Command to oblige them to receive it
 in *both*. And if neither they, nor the *great Lights* of
 the *primitive Church* could ever discover any such
 Command, it looks rather like a *Chimera* than a Pro-
 bability, that a Set of obscure factious Persons with-
 out *Mission* or *Authority* from any lawful Superiour
 should be more intelligent and clearighted in Di-
 vine Matters than they, and see Things wholly un-
 seen before.

ART. XI. *Of venial Sin.*

The eleventh pretended Error of the *Papists*
 is their *Holding that some Sins are Venial*.
 And he adds, *that it is the Protestant Be-
 lief that no Sin is in it's own Nature Venial;*
but every Sin is deadly, and deserves eternal
Damnation. pag. 13. 14.

ANSWER.

GOD forbid it should be so. But if it be true
 what the *Catechist* says that this is *Protestant*
Doctrin, then I am very sure St James was no *Pro-
 testant*. For he tells us, that in many Things we all of

send; James 3. v. 2. not excepting the greatest Servants of God, who are doubtless subject to the ordinary Imperfections of human Nature. But surely St James could not mean that either *himself*, or his *Fellow-Apostles*, or other great *Saints* who lov'd God with their whole Hearts, offended him frequently by *deadly Sin*, and such as *deserv'd eternal Damnation*. There must therefore be a Difference between *Venial* and *Mortal Sin*. Nay *Christ* himself shews there is a Difference between them by comparing some Sins to *Camels*, others to *Gnats*; Math. 23. v. 24. Some to *Motes* others to *Beams*, Math. 7. v. 3. Which Comparison would be extremely improper, if all Sins were *Damnable*.

In Effect it is repugnant both to *Reason* and the *infinite Goodness of God* to banish a Creature for ever from his blessed Sight, and condemn him to unquenchable Flames for the *smallest* Trespases committed against him. For even in this *World* no Parent, that Acts rationally, disinherits his Child for a trivial Fault; Nor do human Laws condemn a Man to Death but for some enormous Crime: And how then can the *Catechist* with his *Protestant* Friends imagine, that a small Offence of *Inadvertency* or *Surprize*, or of a petty *Injustice* to his Neighbour, which do's him a very inconsiderable Prejudice should of themselves be enough to deprive a Man of his everlasting Inheritance, and doom him to eternal Death.

As to the Texts he produces against us, they only prove That *any one mortal Sin* suffices to damn us; which no Body will dispute with him. But surely the *Catechist* will own himself to be a *Sinner*, as well as his Neighbours. He therefore falls into *many Sins*: And if, according to his own good-natured Doctrine, he deals in no Sins but such as are *Deadly*, I hope I shall not be his Companion at the great Day of Accounts.

A R T. XII.

Of Purgatory.

The twelfth pretended Error of *Papists* is *their Doctrine of Purgatory*: Which he says is dangerous and groundless. pag. 13.

A N S W E R.

BY the Doctrine of *Purgatory* we mean precisely a middle State of Souls. That is, of the Souls of such Persons, who have neither liv'd so innocently as to pass straight to *Heaven* from this Life, nor yet so ill as to be doom'd to everlasting Flames. Now this Doctrine is so far from being groundless, as the *Catechist* tells us, That it is deduced be a clear and necessary Consequence from several Texts of Scripture. First It is said *Math. 12. v. 32.* That whosoever speaketh against the Holy Ghost, it shall not be forgiven him neither in this World nor in the World to come. Upon which Text *St. Austin* Discourses thus. It would not be truly said of some Sins, that they shall neither be forgiven in this World nor in the World to come, unless there were other Sins, which tho' not forgiven in this Life may yet be forgiven in the next; *L. 21. de Civ. Dei C. 24.* Now no sort of Sins enters into *Heaven*, and there is no Forgiveness in *Hell*; therefore there must be a Third State capable of some Sins, which in that State may be forgiven.

Lastly, It is said *Rom. 2. v. 6.* That God will render to every Man according to his Deeds. And *Revel. 21. v. 27.* Nothing that defiles shall enter into *Heaven*. Whence it follows, That as there be a middle State

of Men in this World, who are neither *entirely Innocent*, nor yet in a State of *Damnation*, there must also be for a Time a *middle State* of Suffering in the next Life. 'Tis St *Austin's* Argument in *Ench.* C. 109. 110. And the Texts of Scripture now mention'd prove it sufficiently. For let us suppose Three Sorts of Persons together, *First*, A Child newly Baptiz'd, or a Just Man who has brought forth *worthy Fruits of Repentance* for all his Sins. *Secondly*, A Man guilty of any of those Crimes of which Saint Paul says, That *they who do such Things shall not inherit the Kingdom of God*, Gal. 5. v. 19. 20. 21. *Thirdly*, a Person, who either has not fully satisfied the divine Justice for all his past Sins, or committed some small Offences, whereof he has not yet repented. Now if these Three Sorts of Persons die suddenly, for Example in their Sleep by a Fall of a House: The *First* are Happy, Rev. 14. v. 13. The *Second* are eternally miserable and doom'd to Hell. But if God will render to every Man according to his Works, what becomes of the Third Sort, who are neither in a State of *Damnation*, nor *entirely Innocent*? Where must they be *Expiated*? In Heaven? But nothing that defiles enters there. In Hell? From those Torments there is no *Redemption*. 'Tis then as certain, That there is a *middle State* of Suffering after Death, as it is that even *Just Men* are too often deficient in their Duty, and that God after this Life will render to every Man according to his Deeds: That is, it is as certain as that the Gospel is true.

But does God ever punish a pardon'd Sin? I Answer, If the *Repentance* be sincere, yet not so perfect as it ought, the Sin may be so forgiven, that all *Temporal Punishment* is not releas'd with it. The Prophet told David upon his Repentance, that his Sin

was pardon'd, 2. Sam. 12. v. 13. But he let him know at the same Time that he was still to undergo many Afflictions for it, as that his Child should dye, v. 13. and That the Sword should never depart from his House, v. 10. &c. And none but Infidels can say, that God is unjust in punishing Original Sin in Children with Sickness, Death, Ignorance and Passion, after the Guilt of it is wash'd of in Baptism. Such Considerations as these are requisite to give us a true Idea of Sin. Which, as St Augustin says, would appear but little, if the Punishment of it ended with the Guilt.

If we consult Antiquity, we shall find it has always been the Practice of the Catholick Church to pray for the Relief of the Faithful departed. The Church, says Mr Thorndike, has always assisted them with the Prayers of the Living, Just Weights and Measures c. 16. p. 107. And the Practice of the Church, says he, in interceding for the Dead at the Celebration of the Eucharist is so GENERAL AND SO ANCIENT, that it cannot be thought to have come in upon Imposture, but that THE SAME ASPERSION WILL SEEM TO TAKE HOLD OF THE COMMON CHRISTIANITY; Ib. p. 106. Indeed this is so manifest a Truth; that a Man must resolve to outface Evidence to deny it: As will appear from the few following Quotations, which for Brevity sake I have chosen out of many.

In the End of the Second Century, Tertullian says of a faithful Widow, She both prays for the Soul of her Husband, and begs a Refreshment for him in the mean Time, --- and keeps his Anniversaries, &c. l. de monogam. c. 10.

One Part of Aerius's Heresy in the Fourth Century according to St Epiphanius was, That the Prayers and Alms of the Living did the Dead no Good, Her. 75. S. 3. T. 1. p. 908. Against whom he writes, that the

Church has this tradition from Christ, that Prayers are profitable for the Dead, tho' they do not extinguish all Sins, §. 8. p. 912. And that we mention the Saints and other Faithful departed in a quite different manner. The Saints, that we may give a singular Honour to Christ, and others that we may obtain Mercy for them, *ibid.*

St Chrysostom writes thus; *The Apostles* (says he) *did not in vain command these Things, that in the venerable and dreadful Mysteries the Dead should be remembered: For they knew they would derive a considerable Advantage from it: Hom. 3. in Epist. ad Philip. And again, The Dead* (says he) *may by help'd by Prayers and Alms and Offerings; because they were not instituted in vain: And concludes, Let us therefore help them. For we have before us the expiatory Sacrifice of the World. --- It may happen, that we may obtain a total Pardon for them by Prayers, by Oblations, by the Saints, who are named with them, Hom. 41. in Epist. 1. ad Cor. What a deal of Popery is here crowded together in these few Lines of St Chrysostom, Mass, Purgatory, Invocation of Saints, and what not?*

St Cyril of Jerusalem writes thus. *Lastly, We pray for all that die amongst us: Thinking it to be the greatest Help that can be to their Souls to have the holy and dreadful Sacrifice of the Altar offered in Supplication for them, Cat. Mystag. 5. p. 291. Here again we find this ancient Father at Mass, praying for the Souls in Purgatory: For which a Priest would be hang'd, drawn, and quarter'd in this Island, if the Laws of Queen Elizabeth were executed against him. O Blessed Reformation!*

We likewise find St Austin guilty of the same treasonable Practice in having Mass said for the Soul of his Mother, as he owns in his *Confessions*. But (Serm. 172. §. 2.) he writes thus. *By the Prayers of*

the holy Church (says he) *and the wholesome Sacrifice and Alms*, IT IS NOT TO BE DOUBTED BUT THE DEAD ARE ASSISTED. SO THAT GOD DEALS MORE MERCIFULLY WITH THEM, THAN THEIR SINS HAVE DESERVED. Which he proves thus. *Because it is the Practice of the whole Church to pray and offer Sacrifice for them.*

Here then we have these venerable Witnesses of Antiquity positively maintaining a *State of Souls* in the other *World*, wherein they are *refresh'd, help'd, favour'd with the Pardon of some Sins*, and more mercifully dealt with than their Sins deserve, in Consideration of the *Prayers, Alms, and holy Sacrifice* of the *Altar* offer'd up for them by the Faithful upon Earth: Nay and declaring that this was the Practice of the *whole Church* in their Time, and that it was derived from *Christ himself and his Apostles*. What a grievous want of the *Reformation* was there in those *Papish Days*!

Objections answer'd.

THE Catechist pretends to prove, That there is no such Place as *Purgatory* from these Words of *St John*; *Blessed are the Dead that die in the Lord; From henceforth, says the Spirit, that they may rest from their Labour*; *Rev. 14. v. 13.* I Answer, That Death puts an End to all *Labouring or Working for Salvation*, according to these Words of our Saviour; *the Night cometh when no Man can Work.* *Joh. 9. v. 4.* But it does not put an End to all *Suffering*, except it be in Relation to such pious Souls, as are perfectly Innocent or purified by their Sufferings in this Life.

He proceeds next to shew that the Doctrine of *Purgatory* is dangerous and groundless from Five Reasons. First, (says he) *Because there is no Ground for it*

in Scripture. 2dly, *Because they that belong to God can be no where Afflicted, but he is Afflicted with them.* But the first is answer'd already, And I promise to Answer the Second, as soon as I have Capacity enough to understand that it is any Thing to the Purpose.

His Third Reason is, *because it denies the Fulness of Christ's Satisfaction.* I Answer, That if Suffering for our Sins in the Life to come be injurious to *Christ's Satisfaction*, then Suffering for them in this Life, carrying our Cross, and bearing worthy Fruits of Repentance, to which the Gospel exhorts us, must likewise be injurious to it.

His Fourth Reason is, *because the Doctrine of Purgatory lessens the horrid Nature of Sin.* I Answer, If Purgatory could expiate the Guilt of *Mortal Sin*, or if Men were naturally fond of Suffering bitterly even for lesser Offences, I should be of the Catechist's Opinion. But it is above my Comprehension, that Punishments and Sufferings should lessen the Horror of Sin.

His last Reason against Purgatory is, *That the Desire St Paul had of being dissolv'd was, that he might be with Christ*, Phil. 1. v. 21. Very right: And it is the Desire of all pious Souls. But they leave it to God to Judge, whether at their Dissolution they shall be worthy to be immediately admitted to his blessed Sight; and resign themselves entirely to his holy Will and Pleasure.

As to what he says, *That the Doctrine of Purgatory impairs the Confidence and Comforts of the Saints*, I can easily guess what sort of Saints he means. But if the Fear of Purgatory lessens any Man's Confidence in God, surely the Fear of Hell will lessen it much more; and yet we are all exhorted in the Gospel to fear him, who can cast both Soul and Body into Hell, Math. 10. v. 28.

A R T. XIII.

Of Believing the Scriptures upon the sole Authority of the Church.

The thirteenth pretended Error of *Papists* is,
That they believe the Scriptures upon the sole Authority the Church. pag. 5.

A N S W E R.

WE believe the *Scriptures*, because they contain the pure *Word of God*, and were written by *Divine Inspiration*. But setting aside the Authority of the Catholick Church, Men cannot without a *Miracle* have a certain Knowledge that all the Books of Scripture were written in that manner. If this be an Error, the learned St *Austin* was deeply concern'd in it. For he declared positively to the *Manichees*, That he would not believe the *Gospels* themselves, unless the Authority of the Church induced him to it, contra Epist. fund. c. 4. What a zealous *Papist* did this holy and learned Father here declare himself.

Yet he advances nothing but what is evident to common Sense. For no Book is *Scripture* because it says it is so. Otherwise the *Alcoran* might be such. Much less is any Book *Scripture* because it is written in an humble, grave, serious, or majestick *Stile*. For altho' this *Dress* becomes the *Word of God*, yet it no more makes it to be so than *Purple* makes a King, or gives him a Title to the Crown. And you may as well imagine that the sacred Pen-men did not write in the *Language* of other Mortals, as that they have a *Stile* so peculiar to themselves, that no Man

can imitate it without being *inspir'd*. Neither is a Book Scripture, because it contains nothing but what is *True*. For all true Relations of Things are not *Scripture*. How then is it possible for Mankind to have, without a Miracle, a *certain Assurance* that such and such Books (written near two thousand Years ago) are *Scripture*, if they have no regard to the *Human Authority* by which they are recommended as Books written by *Divine Inspiration*? However this *Doctrine* makes the *Catechist* very uneasy.

But where is the Evil of it? He says, *It lieth herein, namely that Men being liable to Mistakes may lead us into Errors. So that we can never be sure, that what we take as our Rule, is indeed that right one of God's prescribing. Therefore the Testimony of the Church cannot be the only or chief Reason of our believing the Scripture to be the Word of God.* pag. 5.

According to this *Way of Arguing* we can never be sure of the Truth of any Thing that is told us by *Men*; which unsettles the very Foundations of Faith. For does not *Faith* come by *Hearing*? Rom. 10. v. 17. And are they not the Voices of *Men*, which we *hear*? Surely the *Catechist* was seiz'd with a more than ordinary Fit of inadvertency when he wrote this Piece. For it knocks down at one Blow all *Church-Authority* in Matters of *Faith*. Because the Church is certainly composed of *Men*, and 'tis not safe according to the *Catechist* to take our *Rule of Faith* from *Men*. But what is worst of all, the Apostles themselves are brought into Disrepute by it. For 'tis certain they were *Men*: and by Consequence the first Christians that were instructed by them, could never be sure (as the *Catechist* argues) that what they took as their *Rule of Faith* was indeed the right one of *God's Prescribing*. Nay what will become of the *Scriptures* themselves? For they were written by *Men*.

And Men (according to the *Catechist's Way of Arguing*) being liable to Mistakes may lead us into Errors. But could he not reflect with himself that *Men*, tho' fallible by Nature, may by the *Divine Assistance* convey the *Infallible Word of God* to others either by *Word of Mouth* or *Writing*? Especially such Men, as have their *Commission* and *Authority* from God to preach the *Word*; and whom he has promised to lead into all Truth, even unto the *End of the World*?

But let us now see upon what Ground he settles the *Protestant Belief of Scriptures*. The *Question* and *Answer* are deliver'd thus, pag. 5. Q. *What then is the chief Reason of our Belief of Scriptures?* A. *The Testimony of the Spirit of God in the Word it-self witnessing it to be of God.* This is downright *Quakerism*; and he quotes the very same *Texts* for Proof of it, which every *Quaker* has without Book to justify his Non-sense; which is all the Answer it deserves.

A R T. XIV.

Of Apostolical Traditions.

The fourteenth pretended Error of *Papists* is, *their receiving unwritten Traditions with equal Respect and Reverence, as Protestants receive the Holy Scriptures*, pag. 4.

A N S W E R.

THE *Catechist* ought here to have told his Reader what sort of *unwritten Traditions* we receive with the same Respect as the *holy Scriptures*. But since he did not think fit to do it, *St Paul* shall do it for him. *Therefore (says he) Brethren stand fast, and hold*

the Traditions which you have been taught, whether BY WORD, or OUR EPISTLE, 2. Thes. 11. v. 15. Here St Paul speaks plainly of *unwritten Traditions TAUGHT BY THE APOSTLES*, and gives them the same *Weight and Authority* as to his own *Epistle*. Because they convey to us the *pure Word of God* as certainly, as *Scriptures* themselves.

If you say, That all *Tradition* is *uncertain*, 1st, This is evidently to contradict St Paul, who tells us, that the *Traditions* of the Apostles are to be HELD STEDFASTLY. And must not every thinking Man, who is not hurried away with prejudice, be of the same Mind? For surely the *Word of God* is equally the *Word of God*, whether it be deliver'd to us by *Word of Mouth*, or by *Writing*. Christ himself laid the Foundation of the Church by preaching only, and the *Apostles* preach'd several Years before they writ any of the *Canonical Books of Scripture*. Now I presume they preach'd the pure *Word of God*, and by Consequence it was not their *Writing* that made it the *Word of God*, for it was the *Word of God* before they wrote it: And tho' they had never written at all, but deliver'd the whole Christian Doctrine only by *Word of Mouth* to those who succeeded them in their *Apostolical Charge*, we should have been oblig'd to receive it as the *Word of God*, and therefore with the same *Respect* as we do now the *holy Scripture*. I add that if *Apostolical Tradition* be necessarily uncertain, we cannot be sure of the *Scripture* it self, which is convey'd to us by no other Channel. And if the *Books of Scripture* can be infallibly convey'd to us by *Tradition* from the *Apostles*, why may not the *Trinity* or any other *Mystery of Christian Faith*? The Reason in both Cases is manifestly the same.

If you say 2dly, that all Points of *Christian Doctrine* were afterwards written in the *Bible*: I answer:

1st That the Bible no where says this. 2. That the Church of all Ages, from which we receiv'd the Bible it self, tells us the contrary. St Irenæus an eminent Father and Martyr of the Second Age, writes thus: Suppose, says he, the Apostles had left us no Scriptures, ought we not to have follow'd the Rule of Tradition, which they deliver'd to those, to whose Care they committed the Churches. L. 3. C. 3.

'Tis Apostolical, says St Basil, to hold even unwritten Tradition, L. de Sp. S. C. 29.

Tradition too is necessary, says St Epiphanius; for all things cannot be had from the Scripture. Therefore the B. Apostles left us some things in Writing, and others by Tradition, Hær. 61.

St Chrysostom agrees with them in the very same Doctrine. It is clear, says he, the Apostles did not deliver all Things in Writing, but many Things without it, and these too deserve to be believ'd. Let us then give Credit to the Traditions of the Church. 'Tis Tradition, seek no farther, Hom. 4. in Ep. 2. ad Thess.

However the Catechist cannot relish this Doctrine, And the Evil of it, he says, consists in making Traditions of Men equal in Dignity and Authority with the express Word of God, pag. 4. But he is utterly mistaken. We make nothing that is not the Word of God equal with that, which is the Word of God; but we only make the unwritten Word of God deliver'd to us by the Tongues of Men, equal with the Written Word of God deliver'd to us by the Pens of Men. For I presume the Apostles were equally Men, whether they spoke or wrote. And I here ask the Catechist, whether if St Paul had instructed him in any Point of the Christian Doctrine only Word of Mouth, he would not have believ'd it to be the Word of God, and paid the same Respect to it, as if he had writ it to him in a Letter: This I fear is a quiz'ling Question.

Let us now hear the *Catechists* Opinion in this Matter. 'Tis that the *Scriptures* in themselves are a full, sufficient, and perfect Rule: Because (says he) they contain all Things, that are necessary for Men to believe and do in Order to eternal Life. pag. 4. However as positive as the *Catechist* seems to be in the Matter, I own I have some Scruples relating to it, and desire his Assistance to be satisfied in them. But for Brevity's Sake I shall only propose two; one relating to what is to be believ'd, the other relating to what is to be done.

As to the first, I think the *Catechist* is bound as well as my self to believe, that all the Books of the *Old Testament* set down in the 9th Article of Religion, together with all the Parts of the *New Testament* as it is printed in the *Bible*, he is bound, I say, to believe all these to be canonical *Scriptures*. This then is a Part of the Christian Faith, and necessary to be believed. Now I desire the *Catechist* to let me know, what *Text of Scripture* he has to determine precisely the Number of Canonical Books. For if there be no *Text* for it, as I never could find any, it follows that there is something to be believ'd which cannot be found in the Books themselves of *Scripture*. And, by Consequence the written Word alone is not a full Rule of Faith.

But I think there is likewise something necessary to be done, for which the *Catechist* will have some Difficulty to find a *Text of Scripture*. The Thing, I mean, is keeping the *Sunday Holy* instead of *Saturday*. For I scarce believe he will allow *Salvation* to a Person, who should make an avow'd Practice of *Prophaning the Sunday*, and doing all Manner of servile Works upon it, and keeping the *Saturday* (as the Jews do) instead of it. Now then it behoves the *Catechist* to produce a *Text* commanding the *Sunday* to be kept Holy, as there certainly is one, which expressly com-

mands the *Saturday* to be kept Holy, *Exod.* 20. v. 8. For if he cannot produce any such *Text*, as I am sure he cannot, then the Observance or Sanctifying of the *Sunday* is a Thing necessary to be done, for which there is no express *Scripture*; And the *Catechist* as well as my self must be obliged to the *Tradition* of the *Church* for the Safety of his Practice in setting aside the *Saturday*, and keeping the *Sunday* instead of it. All which put together shews plainly, that there is no Error in paying the same Respect to *Apostolical Traditions* as to the *Scriptures* themselves: Because the *Apostles* taught Nothing but the pure *Word of God*; which, whether it be written or unwritten, is equally an unerring Rule both of *Faith* and *Practice*.

But here the *Catechist* produces five *Texts* to prove that *Scriptures* contain all Things necessary for Men to believe or do. The four first are taken from *Isa.* 8. v. 20. *Joh.* 20. v. 31. *Gal.* 1. v. 8. and *Eph.* 2. v. 20. But they have so little Connection with the Matter he quotes them for, that the four first Verses of *Genesis* would be as much to his Purpose. I appeal to the Judgment of any Man for the Truth of what I say.

As to his *Fifth Text*, it is thus quoted by the *Catechist*. From a Child thou hast known the *Scriptures*, which are able to make thee wise unto Salvation through Faith, which is in Jesus Christ, that the Man of God may be perfect, thoroughly furnish'd unto all good Works, 2. *Tim.* 3. v. 16. 17. He should have said v. 15. 17. For he omitted the 16th Verse for Reasons best known to himself. However the *Catechist* has quoted enough, to shew that the *Objection* can do him no Service. For what were the *Holy Scriptures* which *Timothy* had known from a Child? Doubtless the *Old Testament* only, for no part of the *New Testament* was then

then written. Either then the *New Testament* is not necessary to make a Man wise to Salvation, or *Apostolical Tradition* may be also necessary.

In the 16th verse omitted by the Catechist St Paul tells us, *that all Scripture is PROFITABLE for Doctrine, for reproof, for correction that the Man of God may be perfect, &c.* Of this no one doubts. But it is a quite different thing, to say the *Scripture* is PROFITABLE or useful for such and such effects; and to say, the *Scripture alone* is SUFFICIENT for them. Drink is profitable for perfect Health, and all the Functions of Life in the best and most compleat Manner. But is there no need of Meat? Again Meat is profitable for all the very same Effects. But is there no need of Drink? I add that the *Scripture* is even sufficient for all the Ends he mentions when rightly understood, that is, by the *Lights* to which the *Scripture* itself directs us (which *Lights* are chiefly *Apostolical Tradition*, and the *Sense of the Church*), or when a Man has learn'd from the Pastors of the Church the *Tenets of Christian Doctrine*. For then the *Scripture* will furnish him abundantly both with Examples and Moral Instructions for all *Christian Virtues*.

For the Catechist's farther Satisfaction, I shall transcribe the paraphrase of Dr Hammond, a Protestant Divine, upon the words of St Paul, pag. 751, v. 15. *And having been instructed in the understanding the OLD TESTAMENT ever since thou wert a Child, thou wilt certainly by the help of the Christian Doctrine, which thou hast receiv'd, be able to distinguish the Truth from the false Doctrine of the Gnosticks.* v. 16th, *For all those Writings, which have at any Time been written by the Prophets, and as such receiv'd into the CANON OF THE JEWISH CHURCH, may by us be profitably made use of, to teach us many Things that Christ has taught us.* So

that, if Dr *Hammond* be right, St *Paul* in this whole Passage, speaks only of the *Old Testament*. Which certainly is not the *entire Rule* of Christian Belief.

A R T. X V.

Of Images.

The fifteenth pretended Error of *Papists* is *their Worshipping of Images*. pag. 17.

A N S W E R.

WHAT we hold concerning *Images*, is contain'd in this short Declaration of the Council of *Trent*: viz. that the *Images of Christ and his Saints* are to be retain'd, and that a due *Honour and Veneration* is to be given them, Sess. 25. This, I think, is but consonant to the Light of Nature: And there is not a *Cobler or Porter* of sound Judgment in the *World*, but knows as well as the ablest *Divine*, that a Person may be honour'd or affronted by respecting or despising his Image. So that to question this, is to question the general Notions of all Mankind.

We see Men hang'd or burn'd in *effigie*, when their Persons cannot be reach'd: And the *Pictures and Images* of our Friends and Sovereigns treated with *Honour and Respect*. Now what is the Reason of this? It can be no other than an inbred Principle of Nature, that the *Honour or Affront* done to *Pictures and Images* redounds upon the Persons, whose Images or Pictures they are. And if Persons can be thus honour'd in their Images, ought we not to testify the Respect we have for *Christ and his Saints* by all the Marks of Honour, that Reason and Religion can suggest?

If you tell me, that *bowing before any Image* is forbid in the 2d Commandment, *Exod. 20. v. 5. Deut. 5. v. 9.* I answer, either what you call the second Commandment is a *Precept of the Law of Nature*, or it is not. If it be not, it does not bind *Christians*. For what the Church of *England* says in the 7th of the 39 Articles, concerning *Mosaical Rites and Ceremonies*, is equally true of the *Commandments* themselves, as far as they contain any thing, which is not a *Precept of the Law of Nature*. Otherwise *Christians* would be tied to the *Jewish Sabbath*, that is, to make *Saturday* the Day of *Worship*. But if these Words, *Thou shalt not bow to them*, be a *Natural Precept*, you need not quote the *Commandments* to prove the Thing Unlawful.

If you ask me, whether those Words be a *Natural Precept*, or not? I answer: As they forbid any Respect to *Idols*, that is, to the Images of False Gods, they are doubtless a *Natural Precept*: But a *Christian* is no more forbid to bow to a *Crucifix*, than he is forbid to bow to the *Chair of State*, to the *Altar*, or *Communion Table*, to the *Bible*, to the *Name of Jesus*, or to one another in common Conversation. This is so manifest to Common Sense, that nothing but the most unreasonable Prejudices of Education are capable of holding any one in the contrary Opinion. As to the *Jews* (a Nation so extremely prone to Idolatry as to fall into it *Exod. 32.* at the very Time when *Moses* was receiving the *Commandments* from God) if they had any farther *Restraint*, *Christians* are not at all concern'd in it.

If you say again, that *bowing, kneeling, &c.* are Acts of Divine *Worship*.

I answer, this is a groundless Cavil. In the Scripture they are not peculiar to God alone, nor are they always Signs of a *divine Adoration*, but some-

times of an inferior Honour, sometimes of none at all. Even the very same Outward Action may bear these different Regards. When a Subject bows to the Chair of State, 'tis an Act of *Loyalty* in regard of the King, but not with regard to the Chair. Nor does he give to the Chair the King's Honour, for then it would be an Act of *Treason*. When he kisses the Bible, or bows to the Altar, or to the Name of *Jesus*, it is an Act of *divine Worship* in regard of Christ's Person: It is a *relative and inferior Honour* with regard to the Bible, to the Altar, or to the Sound in the Air. And whether you will call it RELIGIOUS WORSHIP or not, is only a Question about Words. When the Soldiers bow'd down, and kneel'd to our Saviour, *Math. 27. v. 29.* it was neither an Act of *divine Worship*, nor of any inferior Honour, but only of *Contempt*. But how do we know that bowing to the Altar, is not giving it *divine Honour*? Because the Altar is not the God of Christians: nor do's the Heart of a Christian intend any such Thing.

However the Catechist is not satisfied: for, says he, we *Worship* the Images of *Christ* and the *Saints*, and that's *Idolatrous*; But, if he will but understand plain English and common Sense, I tell him once more, we *worship* them no otherwise, than Protestants worship the *Communion Table*, or the *Sound* of the Name of *Jesus*, when they bow to it, or the *Bible*, when they kiss it. If they deny that they *worship* them in paying that respect, we deny it in the very same Sense. But if they grant they *worship* them, then it follows, that Creatures may be worshipped with an *inferior or relative Honour*, and they must not blame us for it.

In Effect, no Word is more *equivocal* than the Word *Worship*. Every *Justice of Peace* is call'd *Worshipful*. It follows therefore that he has a *Just Title*

to a civil *Worship*: And if we pay him the Respect due to him, I hope it will not turn him into an *Idol*. Nay in the *Words of Matrimony* according to the Form of the *Church of England*, the Man says to the Woman, with this Ring I thee wed, and with my Body I thee worship. Yet I believe no Christian Husband, tho' never so fond, ever intended to make a Goddess of his Wife, or pay her *divine Worship*. Thus then the *Word Worship* is often taken even for a meer civil Respect: And when it is taken for an Honour given upon a *Motive of Religion*, it's Signification, if applied to God, is as different from what it means, when it is applied to *Creatures*, as if we had two different Words to express our different Conceptions.

Whence it plainly follows, that the Controversy about *Worshipping Images* is but a Question about Words, and therefore beneath a serious Dispute.

It follows again, that all Reasoning from such ambiguous Words is nothing at the Bottom but fallacy and Amusement; and a meer Design to perplex ignorant People, by hiding from them the true State of the Question.

Let us now hear what *Protestants* believe according to the *Catechist*. He tells us their Belief is that it is unlawful, 1. To make Images of God. 2. To direct our *Worship to an Image*, or by the help of an Image. 3. To give Religious *Worship to any Creature*. pag. 17.

This Piece contains three Heads. I shall touch briefly upon each. To the first I say, it is unlawful to make Images or Pictures of God, so, as to believe them to be true Representations of the divine Nature; which some Heresicks held to be corporeal. Nay even *Tertullian* fell into that Error. But since God the Father appear'd to *Daniel* in the Likeness of an old Man, and God the Holy Ghost appear'd over our Sa-

viours Head in the Likeness of a Dove, I cannot see how it should be a Crime to paint or carve those corporeal Figures, in which he was pleased to appear. For surely any historical Part of the Bible may lawfully be painted, or represented in Carving. And this is all that our Painters pretend to do, and they have the Example of the Church of England to encourage them to it. For the Picture of the Holy Ghost in the Form of a Dove is to be seen in all her Common Prayer Books that are printed with Cuts. And therefore, since the Holy Ghost is as pure a Spirit and as truly God as the Father, if it be lawful to represent the one in the Likeness of a Dove, 'tis a Mystery wholly incomprehensible, that it should be unlawful to represent the other in the Likeness of an old Man.

As to the 2d viz. that it is unlawful to direct our Worship to an Image. If the Catechist means, that it is unlawful to pray to it, or give it Divine Worship, I heartily subscribe to what he says; for we detest any such Practice. But if he means, that it is unlawful to use an Image with Respect purely for the sake of the Person it represents, what he says is not only a Mistake, but contrary to the Light of Nature, as I have already shewn.

However according to his laudable Custom he produces here two Texts to make a Flourish with. The first from St Mathew 4. v. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Which only proves that divine Worship or Adoration is due to God alone. The second (from Rev. 19. v. 10. *see thou do it not, I am thy Fellow-Servant*) tho' wholly foreign to the Point in Question, shall be honour'd with St Austin's Answer, who writes thus: *The Angel appear'd in such a Manner, that he might have been adored as God. Therefore St John's Mistake*

was to be corrected, Q. 6. in Gen. This I think is a very rational Explanation of that Text. And if the Catechist will not allow of it, he must either say, that St John intended to commit Idolatry, or was so ignorant as not to know what was Idolatry, what not.

What he adds, viz. *that it is unlawful to worship by the Help of an Image*, is beyond my Comprehension. For how can it be a Crime in any Man to make use, for Example, of an *Image of Christ on the Cross* in Order to raise his Heart to the *Love and Adoration of Christ Crucified*?

As to the last, viz. *that it is unlawful to give a Religious Worship to any Creature*, I have already answer'd, that this is most certainly true, if by *Religious Worship* he means the *supreme Adoration*, which is due to *God alone*. But if his Meaning be, that no *Religious Honour* whatsoever can lawfully be paid to *Creatures*, he either quarrels about a *Word*, or he has the Practice of the whole *Church of England* flatly against him. For first I think the *Bible and Communion-Table* are *Creatures*, yet *English Protestants* make no Scruple to bow to them; which surely is a Respect paid wholly upon a *Religious Motive*: That is, by Reason of the Relation those Things have to *God*. 2dly, it cannot be doubted, but that *Angels and Saints* are *Creatures*. Yet the *Church of England* keeps one *Holy Day* for all the *Saints* in general, and another for *St Michael* and all the *Angels*. Now if keeping *Holy Days* be any Part of *Religious Devotion*, as I presume it is, then this is properly a *Religious Honour*. Nay whenever we Honour a Person whether Dead or Alive meerly for *spiritual Gifts* bestow'd upon him by God, then the Honour we pay him is not *Civil* but *Religious*. And since the Honour paid by the *Church of England* to *Saints* and *Angels*, when

she keeps *Holy Days* in Memory of them, is of this Nature, the *Catechist* most certainly overshot himself in saying, *that* it is unlawful to give a *Religious Honour* or *Worship* (let him call it by what Name he pleases) *to any Creature.*

§. 2.

Of Reliques.

THo' the *Catechist* has no express Article concerning Reliques in the Body of his *Catechism*, he thought better of it in his Additions or Appendix to it, where the Honour we pay to *Reliques* is dignified with the Name of *Foppery*, and made the chief Proof of his Charge of *Superstition* and *Idolatry* against us, pag. 32. 33. I shall therefore speak briefly of it in this Place, as likewise of some other Things call'd *Fopperies* by this worthy Gentleman: As, *the Blessing of Holy Water*, *the Sign of the Cross*, and the like.

As to the *Bones* and *Ashes* of *Saints* (the Honouring whereof he mentions with Reproach) I own we keep them with the same Respect, as the *Church* did in the most *primitive* Ages. Nay *God* himself even long before the *Law of Grace* was pleas'd to honour the *Bones* of *Elisha* with an extraordinary Miracle, to wit, the Raising a dead Man to Life. For, (says the Scripture) *they cast the Man into the Sepulchre of Elisha, and when the Man was let down and touch'd the Bones of Elisha, he revived, and stood upon his Feet*, 2. Kings 13. v. 21. Is it then *Foppery* to Honour the *Bones* of *Saints*, when *God* himself has set the Example? And that, even before the Gates of Heaven were open'd by the Death of *Christ*, and their Souls admitted to eternal Bliss?

But

But Heaven no sooner began to be Peopled with *Martyrs* and *Confessors*, but the Church began likewise to pay a singular Veneration to their *Mortal Remains*. Whereof I shall only give two Instances for Brevity's Sake. 1. In the Acts of St Ignatius Bishop of *Antioch* and *Martyr* written by those, who accompanied him to *Rome*, where he suffer'd, Ann. 107. For we read that being devour'd by wild Beasts, there was nothing left of his holy Reliques, but only some of the Bones, which were carried to *Antioch*, and left to that Church for the *Martyrs* sake, as an inestimable Treasure.

2. The Martyrdom of St Polycarp, An. 166. was written by the Church of *Smyrna*, whereof he was Bishop. And Eusebius says, they observed, that the Devil did his best by the Means of Jews and Gentiles, that the Christians should not have his blessed Body. But that after it was burnt, the Christians carried away his Bones, which they valued more than Gold and precious Stones. Apud Euf. L. 4. Hist. C. 15. p. 134. And must not a Man have a good Stock of Confidence to call this religious Practice of the most primitive Ages Foppery?

But let us come somewhat lower down. In the End of the 4th Century, one *Vigilantius* writ, as the Catechist does, against the Practice of the Catholic Church in the Veneration of Reliques. But how did St Jerom compliment him upon it? *Vigilantius* (says he) fights with an unclean Spirit against the Spirit of Christ, by Asserting that the Tombs of *Martyrs* are not to be revered. L. contra Vigil. And again in the same Book: The Devils (says he) with which *Vigilantius* is possessed, roar at the Reliques, and confess they cannot bear the presence of the *Martyrs*. Nay he tells him, that all the Bishops in the World were against him; and in his 53 Epistle he writes thus, You tell me that

Vigilantius vomits once more his Poison against the Reliques of Martyrs, calling us DUST-WORSHIPPERS and IDOLATERS, for reverencing dead Men's Bones. O unhappy Man, who can never be sufficiently lamented!

Thus did *St Jerom* treat *Vigilantius* for opposing the Veneration of *Reliques* then practised by the universal Church. And 'tis to be observed that this *Heretick* gave the Name of *Dust-worshippers* and *Idolaters* to the Orthodox Christians of those Times. Which is a demonstrative Proof, 1st, That even the *Dust* or *Ashes* of *Saints* were held in *Veneration* by the Primitive Christians. 2^{dly}, That the Imputation of *Superstition* and *Idolatry* for the Veneration of *Reliques*, is an old *Calumny* against the *Catholick Church*.

§. 3.

Of Blessing our selves with the Sign of the Cross.

THis is *Foppery* and *Superstition* in the *Catechist's* Language. But what an Age do we live in, when the Sign of the sacred Instrument of *Man's Redemption* is made a Subject of Laughter among *Christians*? However this was one of the earliest Fruits of the *Reformation*. For then it was, that a *Crucifix* began to be treated in this *Island* with the same Marks of *Ignominy* and *Contempt*, as if it were the Image of some infamous *Traitor*, or *Enemy* of the State. And even now (as I have seen with my own Eyes) a Man becomes as ridiculous in *Protestant Company*, by *Blessing* himself with the Sign of the Cross, as if he were drest up in a *Fool's Coat*.

But was it so in the Primitive Ages? Let us hear what *Tertullian* writes upon this Subject. *At every Step and every Turn, at every coming in and going out, if we put on our Cloaths, or change our Shoes, if we*

Art. 15. §. 4. *Of Holy Water.* 114
wash, if we take a Repast, if a Candle be brought into
the Room, if we lye or sit, whatever we do we are still ma-
king the Sign of the Cross upon our Fore-heads. L. de co-
rona milit. c. 3.

This Passage of *Tertullian* is alone so full and ample a Testimony of the Judgment of Antiquity in Relation to the Subject in Question, that 'tis impossible for any Man to read it without being convinc'd, that our Adversaries in deriding our Practice condemn that of the purest Ages of the Church.

§. 4.

Of the Use of Holy Water and other Blessings.

Page 32. the *Catechist* mentions *Holy Water*, and several Blessings used in the Church of Rome as so many Instances of *Popish Foppery*. Let us see, whether they don't deserve to be treated with more Respect. As for *Holy Water*, it is above Eleven hundred Years since it began to be used in England. This appears from *St Gregory's* Epistle to *St. Melitus*, to whom he wrote thus: *Let the Idols be destroy'd, Let Holy Water be made, let it be sprinkled in the said Temples. Let Altars be made, and Reliques be plac'd in them.* L. II. Epist. 76. This is an unanswerable Proof, that the *English* receiv'd the Use of *Holy Water* together with their *Christianity*.

But it may yet be traced much higher. For in the Reign of *Constantin the First Christian Emperor*, when the *Jews* by magical Enchantments hinder'd the Building of a Church, we have in *St Epiphanius* this Blessing of *Water* used effectually by the Holy Count *Joseph*: Who, after he had made the Sign of the Cross upon it, pray'd thus: *In the Name of Jesus of Nazareth, may this Water have Power against the Ma-*

gical Charms and Enchantments they have used, and may it restore to the Fire its natural Force, that the House of God may be finish'd.

We have the like Instance in *Theodoret*, of Water blessed with the Sign of the Cross, and no less effectually used by *St Marcellus* Bishop of *Apamea* against the Devil hindering a Temple of the Heathens from taking Fire. For the blessed Water was no sooner thrown upon it, but the Charm was dissolv'd, *L. 5. Hist. Eccl. C. 21.*

St Jerom also relates, That one *Italicus* a Christian Officer of *Gaza*, who by his Place was to entertain the People with the Games called *Circenses*, but had his Horses enchanted by his Adversary a Heathen, had some Water given him by *St Hilarion*, with which he sprinkled his Horses, his Chariot, and the Barriers, from whence they used to run, and that the Charm of Witchcraft ceased upon the sprinkling this Water. So that the People cry'd out, *Marnas is overcome by Christ*, and many Heathens were converted upon it. *Hier. in vita Hil. p. 323. Paris Edition.*

These are sufficient Proofs of the Antiquity of this Institution: Which therefore deserves not to have the contemptible Name of *Foppery* fix'd upon it.

As to the other Blessings, First, *St Paul* tells us, That every Creature is sanctified by the Word of God and Prayer. And it is the Practice of all Christian Churches to bless the Meat upon the Table. An old Greek Ritual, under the Name of *Apostolick Constitutions*, has a Blessing of Water and Oil, that they may cure Diseases, cast out Devils, and preserve from all Dangers, *1. 8. c. 29.* And does not the Church of England bless or consecrate her Churches, before any publick Service is perform'd in them? We have a fresh Ins-

tance of this in the late solemn Consecration of the Church of Greenwich. Does she not likewise bless the Font in her Administration of publick Baptism? I think she does. For I find this Form of Blessing used by the Minister. *Almighty and everlasting God, regard we beseech thee the Supplications of thy Congregation; SANCTIFY this Water to the Mystical Washing away of Sin, &c.*

But the Ceremony of the King's Coronation is the most remarkable Instance of the Church of England's Judgment and Approbation of the Blessings so boldly vilified by our Catechist. The History of the Coronation of King James the Second, tells us, p. 91. in the Margin, That the Oil, with which he was anointed, was solemnly Consecrated in the Morning of the Coronation by the Dean of Westminster assisted by the Prebendaries. And Baker in the Life of King Charles the Second, specifies the very Form of Blessing the Royal Ornaments thus: O God, the King of Kings, and Lord of Lords, by whom Kings do reign, and Law-givers make good Laws; vouchsafe, we beseech thee, in thy Favour to bless this ROYAL ORNAMENT --- Vouchsafe to BLESS AND SANCTIFY THIS SWORD, which is hallowed for the Defence of thy Holy Church--- God, the Crown of the Faithful, BLESS AND SANCTIFY THIS CROWN, so this thy Servant, that weareth it may be filled with thy manifold Graces --- BLESS AND SANCTIFY THIS RING. Printed, London, An. 1696. pag. 742. 744.

Here then we have, 1st, Meat. 2ly, Churches. 3ly, The Baptismal Water. 4ly, The Oil for Anointing the King. 5ly, His Royal Robes. 6ly, His Sword. 7ly, His Ring. 8ly, His Crown: Blessed, Hallowed, Sanctified, and Consecrated, according to the Practice of the Church of England. And will the Catechist stigmatize these with the Character of Popperies? If he does,

he will surely pass even amongst his Friends for a prophane Derider of Religion.

I shall therefore here turn Advocate for his Church, and admonish the Catechist that solemn Prayers offer'd to God for a Benediction on his Creatures are not to be vilified or ridiculed. Now all Blessings or Consecrations of inanimate Things, are nothing else but so many Forms of Prayer, ordain'd by the Church to implore the Benediction of God for such or such an End, in the lawful Use of his Creatures. For since they may be either abused, or employ'd for God's Honour; And since whatever is good in it self may lawfully be pray'd for; some are blessed, that Men may Use them as they ought; and others, that they may answer those Ends, for which the Prayer in their Blessing is offer'd up to God. And does this deserve to be call'd Foppery? I hope not, unless Atheists and Deists are to be our Judges.

§. 5.

Of Beads, Spittle, Nunneries, Fishdays, Disciplines, and Pilgrimages.

TO omit nothing of the scurrilous Piece I have now in Hand, the abovemention'd Things are likewise reckon'd by the Catechist among the vain Fopperies (as he calls them) of the Church of Rome. I shall touch briefly upon each.

1. *Beads.* These are of no other Use, than to help us to remember what Prayers we have to say. And where is the Absurdity?

Ay, but we say ten Ave's for one Pater noster. I never heard that this was requir'd by the Terms of our Communion: So that if the Catechist has but Faith enough to say once Hail Mary, he may say

the *Lords Prayer* as often as he pleases. And if *Catholicks* take another Method, they don't think that the *Hail Mary* is the better Prayer of the Two: Much less do they believe, that the *Mother* ought to be honour'd more than the *Son*. No, they know the *First* is *False*, and the *Second* *Blasphemy*. What *Reasons* then can they have? I will tell you some of them. *First*, because if God be honour'd by their desiring the Prayers of the B. Virgin *once*, he cannot be dishonour'd by their desiring them *ten* Times. *Secondly*, because the B. Virgin's Prayers are ten Times better than their own. *Thirdly*, because it is much *easier* to desire to have a Share in the Prayers of another, than to let our Hearts keep pace with our Words in the most *Holy* and *Sublime* Petitions of our *Lord's Prayer*: A Prayer so truly Divine, that to say it five or six Times as it ought (I mean with those Affections of the Heart, which it imports) is a *Task* great enough for a good Christian at one Time of Prayer. They say then the *Hail Mary* oftner, not because it is the *better Prayer*, but because it is the *easier*: And to be said from the Heart, requires a less violent Application and Bent of the Mind. *Fourthly*, For a more frequent Exercise of *Catholic Faith*, *Humility*, and *Prayer* to God. Of *Faith* by a repeated *Invocation* of *Saints*; and by *honouring* her, whom *all Generations* will call *Blessed*, *Luc. 1. v. 48.* and whom her *Enemies* too often *vili- fy*. Of *Humility*: For he who desires the *Prayers* of another, owns he is not *worthy* to pray for himself. Of *Prayer* to God: Because the Language of the Heart is the same, whether I say, *O God, may we have a Share in the Prayers of the B. Virgin now and at the Hour of our Death*: Or, *H. Mary Mother of God pray for us Sinners, now and at the Hour of our Death.*

2. *Spittle*. It is used by us in the Ceremonies of

Baptism, in Imitation of our Saviour Christ, who with his Spittle cured the Deaf and Dumb Man, *Mark* 7. v. 33. and the Blind Man, *Mark* 8. v. 23. And is this a Subject of Laughter?

3. *Nunneries*. These are Religious Houses, where Virgins and Widows retire from the World, and consecrate themselves to the Service of God for Life. But voluntary Obedience, Poverty, and Chastity are it seems Virtues, which our Catechist cannot relish, And the Devil dislikes them as much as he.

4. *Fish-days and Disciplines*. The former are Days of Penance and Humiliation ordain'd by the Church. The latter are voluntary Chastisements of the Body us'd by many pious Christians. And if these be *Fopperies*, I am sure at least they are of a very ancient Date. For St Paul tells us, that he chastised his Body, and brought it into Subjection, 1. Cor. 9. v. 27.

5. *Pilgrimages*. These are Journeys, which many pious Christians undertake meerly upon a Motive of Devotion. And I see no Reason, why Journeys of Devotion should not be preferable to those of Curiosity and Pleasure. Thus St Helen took a Journey to Jerusalem to visit the Holy Places, which Christ had honour'd with his Personal Presence, and where he had Vouchsafed to accomplish the sacred Mysteries of our Redemption. Thus likewise St Jerom went to Bethlehem to pay his Devotions to our Saviours Crib, as himself relates, *Apol. 2. contra Rufin.* And Saint Austin attests, That whole Crouds of People came to visit the Reliques of St Stephen, some of which were kept in his own Diocess. And Almighty God was pleased to testify his Approbation of this their Devotion, by numberless Miracles related by the same Father, *L. 22. de Civ. Dei. c. 8.* So far was venerable Antiquity from scoffing at these Things, or calling them *Fopperies*, as some of our Adversaries now do;

And

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And what is very surprizing, even those who pretend that the *Reformation* only brought *Religion* back to its *ancient Purity*. Whereas it is apparent from what has been said, That they have reformed away a great Part both of the *Faith* and *Practice* of the *Primitive Times*.

A R T. X V I.

Of the Number of Sacraments.

The Sixteenth pretended Error of *Papists* in their *Doctrine of seven Sacraments*. pag. 22.

A N S W E R.

AN easy Way of finding out the true Number of Sacraments, is to consider what this Word *Sacrament* means. And for this I am content to stand to the *Definition* of the short *Catechism* of the Church of England, where the *Question* and *Answer* are as follows. Q. *What do you mean by the Word Sacrament?* A. *I mean an outward and visible Sign of inward and Spiritual Grace given unto us, ordain'd by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.* Let us then see, whether the Five Sacraments rejected by the *Catechist* will not stand the Test of this *Definition* as well as the Two he allows of. That is, Whether they have not an outward Sign and an inward Grace of God's Institution.

1. In *Confirmation*, the outward Sign is the *Imposition* or laying on of the *Bishop's Hands*: The inward Grace is receiving the *Holy Ghost* after Baptism, *Act. 8. v. 14. 17.* And c. 19. v. 6.

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2. In *Penance*, the *inward Grace* is the Remission of Sin, and the *outward Sign* is the Priest's *Absolution*, St John 20. v. 22. 23.

3. In *Extreme-Uction*, the *inward Grace* consists chiefly in a special Strength to overcome the Difficulties and Temptations incident to our last Combat; and the *visible or outward Sign* is *Prayer* and *Oil*, with which the Sick Person is *anointed*, James 5. v. 14.

4. In *Holy Orders*, the *outward Sign* is Imposition of Hands, &c. mention'd by St Paul, 2. Tim. 1. v. 6. and the *inward Grace* in the Persons ordain'd, is the Power of Administring the *Sacraments*, and Grace to live up to their Character.

5. In *Matrimony*, the *outward Sign* are the Words or Tokens expressing the mutual Consent of the Parties: And a holy Union of their Hearts in perfect Love is the *inward Grace*. For it cannot be imagin'd that Christ would confine *Marriage* to one Person, as he does, and that for Life (*Math. 19. v. 6.*) without such an Allowance of Grace, as may make the Burden supportable. *Matrimony*, (says the Church of England in the solemnizing of it) is a *Holy State* instituted of God in the Time of Man's Innocency, and consecrated by Christ to such an excellent *Mystery*, that in it is signified and represented the *Spiritual Marriage* and *Unity* betwixt Christ and his Church. It seems then that Christ has rais'd it to something above what it was before, viz. to be an excellent *Mystery*. This we call a *Sacrament*. And so does St Paul, Eph. 5. v. 32. Yet our *Catechist* is positive, that there are but Two *Sacraments*, viz. *Baptism* and the *Lord's Supper*, pag. 22. But the Church of England's *Catechism* is not so positive. For it only says, That Christ has only instituted Two, as generally necessary to Salvation; which no *Roman Catholick* denies. For all are not bound to

Marry; nor are all bound to take *Holy Orders*. Nay if a *baptiz'd* Infant dies in the State of *Innocence*, he needs no other *Sacrament* but *Baptism* to make him eternally Happy.

But how does the *Catechist* prove, that there are but *Two Sacraments*? The Reason he gives is, *Because there are not sufficient Parts in any of the other Five to make them Sacraments*: Which he pretends to prove from the following Text: *Add thou not unto his Words, lest he reprove thee, and thou be found a Liar*, Prov. 30. v. 6. But this Text has just as much Relation to the Number of *Sacraments*, as it has to the Hours of the Day, or Months of the Year. However he is so good, as to trifle away but this one Text in the present Article.

A R T. XVII.

Of Reading the Bible in the Vulgar Tongue.

The 17th pretended Error of *Papists* is, *that they forbid the Bible to be read in any Vulgar Tongue*. pag. 3.

A N S W E R.

THIS is a Mistake: because the Bible is translated into the *Vulgar Tongues* of all Countries, where the *Roman Catholick Religion* is profess'd; and I presume Translations are made for some Use, nor do I know any other Use they are design'd for than that they may be read. All then that is forbid is the People's Reading them without Leave. And where is the Inconvenience of it? Can there ever be any

Harm in Practising Humility, or Paying a Submission and Obedience to the Pastors of the Church? Will the Word of God be less understood or profit less when it is read with Leave than without it? I should rather think it probable that Reading it with the Leave of those, whom God has appointed to be our Guides, will be attended with a larger Share of his Blessing, than when it is read independently of their Allowance: Nay I fear that they who are too proud to ask Leave, will not be humble enough to read it with the Christian Dispositions they ought to have.

But has not every Man as much a *natural Right* to read the *Word of God* for the *Nourishment of his Soul*, as he has to his *Meat* for the *Nourishment of his Body*? And would it not be a tyrannical Law to forbid Men to eat without Asking Leave? I answer *first*, the Parity would hold if it were true, that as *Meat* cannot nourish our Bodies, unless we eat it ourselves; so the *Word of God* cannot nourish our Souls, unless we read it ourselves: which I shall shew to be a Mistake. And therefore tho it would be a tyrannical Law to forbid Men to eat without asking Leave, it is no tyrannical Law to forbid them to read the *Scriptures* without a Permission from their Superiours; especially if Reading them be attended (as I shall shew it often is) with Some Degree of Danger; and then the Case is parallel with that of Sick Persons, who are not allow'd to eat Meat without the Approbation of their Physicians; because it may be too strong a Nourishment for them.

But I answer *2ly*, that there are several Things to which Men have a *natural Right*, and yet a Restraint may justly and without any Tyranny be laid upon the Use of them by the legislative Power. As for Example, all Mankind has a *natural Right* to *Man*

riage; and yet St Paul forbid *Widows* consecrated to God to marry under Pain of eternal Damnation. 1. Tim. 5. v. 11. 12. As likewise both the *first* and 4th general Council forbid the Marriage of *Bishops* and *Priests* after their Ordination: and several provincial or national Councils even more ancient than they have done the same.

But to keep within the very Example of *Eating* proposed in the Objection, tis certain Mankind has equally a *natural Right* to all Sorts of Meats: yet the primitive Christians were forbid by the Council of *Jerusalem* to eat *Blood* and *Things strangled*. Act. 15. And was this an unjust or tyrannical Encroachment upon their *natural Right*?

In like Manner the ancient Church (for whose Discipline *Protestants* pretend to have a great Respect) commanded the *Fasts* of *Lent*, *Emberdays*, and *Vigils* (still religiously observed by the *Church of Rome*) by Virtue of which Command the Faithful are deprived not only of the Use of *Flesh*, but likewise of the Liberty of Eating more than *one full Meal* a Day. And yet they have as much a *natural Right* to *Flesh* and more Meals than one in the forty Days of *Lent*, and other fasting Days commanded by the Church as they have upon other Days. 'Tis therefore a Mistake to say, that the Church's legislative Power cannot for just Reasons forbid or lay a Restraint upon the Use of Things, to which we have a *natural Right*: and if her Exercise of this Power be no Tyranny in the Things I have mention'd, I see no Reason, why her Laying a Restraint upon Reading the *Scriptures* in *Vulgar Tongues* should be stigmatiz'd with that odious Name.

But do not all Christians stand in Need of being nourish'd with the *Word of God*? And how can they be nourish'd with it unless they read it? I answer,

all stand most certainly in Need of being nourish'd with the *Word of God*: but the People's reading it themselves is neither the *only Way* to have this spiritual Nourishment convey'd to them, nor the *safest* for *All*. I prove the first from a remarkable instance of the *first Christians* converted by the Apostles, who were undoubtedly the best Christians that ever were in God's Church: and yet they never read at least that Part of the *Word of God*, which contains the *Christian Law*, and was writ expressly for the Instruction of *Christians*: I mean the *New Testament*. For they could not read it before it was written. Since therefore those excellent Christians were undoubtedly nourish'd with the same *Word of God*, as is now deliver'd to us in those divine *Writings*, and had the *Doctrine of the Gospel* in their hearts without having the Scriptures in their *Hands*, 'tis manifest that the *Want of Reading* may be effectually supplied by other Means, and the *Word of God* convey'd to the People as far as is necessary for the Spiritual Nourishment of their Souls and Conduct of their Lives without putting the Bible in Vulgar Languages promiscuously into their Hands.

I add, that there are great Numbers of excellent Christians amongst the poorer Sort, who cannot read at all, yet are not therefore deprived of the *Word of God* as far as it is necessary to nourish their Souls in solid Piety and Virtue. Nay I heartily wish there were many such Christians in the *World* as there are in our English Monasteries abroad: yet the greatest Part of these being ignorant of the Languages of the Countries they live in, cannot read the Bible translated into those Languages; neither are they furnish'd with English Translations. And how then have they the *Word of God*, and the *true Spirit of the*

Gospel communicated to them? For it cannot be doubted but their Souls are nourish'd with it, and their whole Lives guided by it. The Question is easily answer'd: They receive it partly from the Mouth of their Pastors like the primitive Christians; and have besides the Help of many pious Books written by Persons fill'd with the *Spirit of God*, by Means whereof they are furnish'd with all the evangelical Maxims, that are necessary to form their Lives after the Model of the Gospel; to inspire them with a Hatred to Sin, to strengthen their *Faith*, nourish their *Hope*, inflame their Hearts with the Love of God, and encourage them to go on perseverantly in all the most difficult and laborious Exercises of a penitential Life.

Tis therefore plain that Reading the Scriptures is not the *only Way* to nourish Christians with the *Word of God*, since there are numberless excellent Christians, who are plentifully supplied with this spiritual Nourishment another *Way*; and the best Christians that ever were in the *World* received it from the Mouth of their Pastors.

But as putting the Scriptures into the Hands of the People is not the *only Way* to instruct them either in their *Faith* or *Practice*, so neither is it the *safest* for all: and we need no other Proof of this than the Example of Millions, who have read them and continue to this Day to read them to their own Destruction. I shall only instance in the *Quakers*, who of all People in the *World* apply themselves most to the Reading of Scriptures: nay there is scarce a *Quaker-Woman*, but shall outcap the ablest Divine of any other Religion in *Scripture-Texts*. Yet I think tis very plain they are the most deluded People upon the Face of the Earth. And what is the Source of this their unhappy Condition? Tis whol-

ly owing to their *Abuse* and Misinterpretation of Scriptures. Their Souls are *starved* and in the Midst of *Darkness*, whilst they have the *Bread of Life*, and the *Light of the Gospel* in their Hands. For tho the *Word of God* be the *Bread of Life* to humble and pious Souls, and a *clear Lamp* to guide all their Steps in the *Way to Salvation*, it becomes a mortal Poison and Source of Seduction to such proud Spirits, as have the Presumption to read it with an entire Dependence on their own Judgment and Capacity: so that we may truly apply to the *Word of God*, what is said of the *Blessed Sacrament*, to wit, *mors est malis vita bonis*: it is *Life* to the *Good*, and *Death* to the proud and perverse: as likewise what *Simcon* said of *Christ* himself: viz. *that he was set for the Fall and rising again* (that is, the *Ruine and Salvation*) of many in *Israel*. Luke 2. v. 34. The *Word of God* is most certainly a Source of *Life and Salvation* to those, who read it with an humble Disposition, and make Use of the Lights they ought to read it by; but the Pride and Presumption of those, who read it without a due Submission to the Guides of God's Appointment has in all Ages made it the Occasion of the Ruine of numberless Souls, but never more than in these latter Ages, wherein a boundless Liberty of Reading and Interpreting the Bible has produced as many Religions, as there were anciently Gods amongst the Heathens: which fully justifies the Church's Conduct in Laying a Restraint upon it: yet so that Persons of an approved and solid Virtue may not be deprived of the Benefit of it.

But is it then possible a Christian should receive any Harm by Reading the *Word of God*? *St Peter* has already answer'd this Question for me. For speaking of *St Paul's Epistles*, in which, says he, are *some things hard to be understood*, which they that are unlearned and unstable

unstable wrest, as they do also the other Scriptures unto their own Destruction. 2. Pet. 3. v. 16. This is plain; However I answer it 2dly, by proposing a Question of the same Nature. *Is it then possible a Christian should receive any Harm by receiving the sacred Body and Blood of Christ?* Yes surely. For if he receives them unworthily, he receives Judgment to himself, 1. Cor. 11. v. 29. because there is nothing so holy, but may be abused. 'Tis true indeed the Word of God cannot of itself prejudice any one. But as a Person that eats good Meat may hurt himself by receiving it into a foul Stomach, so may he likewise hurt himself by reading the Word of God with a corrupt Heart;

But will it not then follow that the B. Sacrament may also be taken away from the People on Account of the frequent Abuses and Prophanations of it? I answer no. Because there are two material Disparities between Reading the Scriptures and Receiving the Sacrament. The first is, that our Souls cannot be made Partakers of the spiritual Nourishment or proper Virtue of the Sacrament, unless we receive it; but we may be nourish'd with the Word of God without our own Reading it, as I have fully shew'd. The second is, that there is no positive Precept obliging the Church to put the Scriptures into the Hands of the People; but there is a positive Precept obliging all that are come to the Use of Reason to receive the Sacrament. Joh. 6. v. 54. And no Power upon Earth can reverse or make Void a divine Precept, tho never so much abused.

But do not Papists lay hold of this Pretence merely to lock up the Word of God from the People, and keep them in the Dark? I answer, there would be some Colour for this Objection, if the People could not come to such a knowledge of the Word of God as is sufficient for the Conduct of their Lives but by

their own Reading. But I presume a Man that has a Light carried before him, may see as well by it as if he had it in his own Hand. Is a Sick-Man left without proper Means of his Cure, who receives his Prescriptions from his Physician? Or are the People deprived of the Benefit of the *Law*, because they do not study it themselves? Now this comes fully up to the Case in Question. For as God has provided the People with Physicians to direct them in the Care of their Bodies, and with Men skill'd in the Law to assist them in the Management of their temporal Concerns, so has he more effectually appointed *Bishops* and *Pastors* to instruct them in their Way to Salvation. These make it their principal Business to study the Scriptures both for themselves and the People. Because they are bound as Pastors to feed the Flock, and dispense to them the *Bread of Life*. *Let a Man* (says St Paul) *so account of us as the Ministers of Christ, and the Stewards of the Mysteries of God.* 1. Cor. 4. v. 1. From whom then are the People to receive the *Word of God* but from the *Ministers* appointed by God himself? These are the *Physicians* of their Souls: these are the *Lawyers* God has given them to interpret the *Evangelical Law*, by which they are bound to govern their Lives. And this is so far from *Locking up the Word of God* from the People, or keeping them in *Ignorance*, that whoever will but Judge according to the Dictates of Reason must acknowledge that in Relation to many it is both the safest Way to convey it to them, as I have fully shew'd, and the most advantageous for their Instruction in the knowledge of it, as far as is necessary for the Conduct of their Lives.

What! is it reasonable to say, that the *Word of God* is hid from the People, because they have their *Pastors* to instruct them in it? Are they kept in Igno-

rance, because they have Men more learned than themselves to be their Teachers? Or is the Multitude a better Judge of Scripture, and more able to discover the Truth by their own Reading, than those whom God has placed over them for their Instruction, and who have spent the best Part of their Lives in the Study of it?

But is it not to be suspected that all this is but a Pretence, and the true Reason of not putting the Scriptures promiscuously into all Hands is to keep the common People from Discovering the *Errors* and *Follies* of their Religion? This indeed is the good-natured Turn some *Protestants* give to it. But nothing can be more eminently absurd. Because if there were any solid Ground to fear the Making any such Discovery, I ask, whether of the two would be best able and most likely to do it, the *learned* or *unlearned*? Surely the learned. Yet these have no Restraint laid upon them for Fear of their making this Discovery. And is it not then ridiculous to say that the Reason why *Tradesmen* and *Mechanicks*, and other Persons of no Learning have this Restraint laid upon them is to keep them from Discovering the *Errors* and *Follies* of their Religion? A Man must be strangely blinded with Prejudice not to see the Absurdity of this Calumny. Nor can it possibly be maintain'd without Supposing that the Generality of *Papists*, as soon as they become learned Men turn such profligate Villains, that tho they clearly see the *Errors* and *Follies* of their Religion in the Scriptures, they run on headlong to Perdition, and suffer their dearest Friends and Relations to do the same, rather than make a Discovery of them. Nay it must be supposed, that all the learned Men of Christendom were guilty of this Villainy for many Ages together. Which charitable Supposition, tho the Case

christ may be capable of it, will not I hope be entertained by many.

But let us hear what he says for himself. He tells us the Scriptures were written for the Use of the common People, and therefore should be translated into known Tongues. p. 4. Well, if that will satisfy him, they are translated into all known Tongues, and it cannot be doubted but they were written for all. But the Question is, whether it may not be safer and more profitable for many to have them read and explain'd to them by their Pastors, than to have them in their own Hands to interpret them according to the Caprice of their own private Judgment. We see what a fruitful Spawn of Jarring Sects Ignorance has produced in Germany, England, and Holland by the Use of the Bible in the Vulgar Tongue. Dr Walton a learned Protestant complains with a great Deal of Reason of their prodigious Encrease. And probably the Sun has not yet seen one Half of their Number. For Errors have no End.

However the Catechist attacks us with a formidable Host of seven Scriptural Texts. But as their Number makes their whole Strength, when they are singled out one by one their Weakness will appear.

His first Text from Deuteronomy 31. v. 11. is most strangely wide from the Purpose. It contains a Command, which Moses laid upon the Sons and Priests of Levi (v. 9.) that at the End of every seven Years in the Solemnity of the Year of Release (v. 10.) the Law (contain'd in the Book of Deuteronomy) should be read before all Israel in their Hearing. (v. 11.) and this latter Scrap of the Text is brought by him for a Proof, that the People ought to have the Scriptures put into their own Hands: which is most wonderfully to the Purpose.

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A 2^d Text from Act. 15. v. 21. is still less to the Purpose than the former. They are St James's Words in the Council of Jerusalem saying that *Moses in old Times has in every City them that preach him, being read in the Synagogue every Sabbath-day.* Now what a strange Consequence is this: some Part of the *Mosaick Law* was read to the Jews on every Sabbath-day; therefore the People ought to have the Scriptures put into their own Hands!

A 3rd Text is taken from Rev. 1. v. 3. where St John writes thus. *Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things that are written therein.* But are not they who hear pronounced blessed in this Text as well as they who read? Yes surely. Reading therefore is not absolutely necessary. But the principal Blessing is doubtless pronounced on those, who keep the Things that are written. For without keeping neither Reading nor Hearing will avail them any Thing: and they who hear the Things written may keep them as well as they that read them.

His 4th Text is this. *Whereby when ye read, ye may understand my knowledge in the Mystery of Christ.* Eph. 3. v. 4. Whence it can only be concluded that St Paul doubted not but the Ephesians would read the Epistles he wrote to them. And do's any Man doubt of it?

His 5th Text is as follows: *When this Epistle is read among you, cause it that it be read also in the Church of the Laodiceans, and that ye also read the Epistle from Laodicea.* Col. 4. v. 16. Now this Epistle of St Paul to the Colossians was written principally to serve as an Antidote against the poisonous Doctrines spread amongst them by some Seducers. But as some of the Laodiceans their near Neighbours had partaken of the Infection, the Apostle order'd his

Epistle to be also read in the Church of *Laodicea*. However since it is impossible that the Copy he sent them should immediately be put into the Hands of every Body; his Ordering it to be read *among them* could not mean that every Body should read it, but that their Pastors (of which I presume they were not destitute) should read it to their respective Congregations, and explain it to them if any Difficulty should occur. And is it not likewise the Practice in our *Parish-Churches* upon *Sundays* and *Holy-days* to explain some Part of the *Word of God* to the People?

This answers his *Sixth Text*; to wit, *I charge you by the Lord that this Epistle be read unto all the holy Brethren.* 1. Theff. 5. v. 27. For all that follows from it is, that *St Paul* undoubtedly intended that his Epistles should be read to those, for whose Instruction they were expressly written. Which the *Catechist* needed not to have inform'd us of.

His *Seventh Text* is. *Search the Scriptures: for in them ye think ye have eternal Life.* Joh. 5. v. 39. 'Tis very sure the Jews were not Mistaken in *Thinking* that *eternal Life* was to be found in the Scriptures. And yet they found it not. Because adhering slavishly to the *Letter* (which *killeth* according to *St Paul*) they were wholly ignorant of the *true Spirit* of Scriptures, which alone gives *Life*. And so instead of finding *eternal Life* in the Scriptures, they gain'd to themselves *eternal Death* by reading them with perverse and corrupt Hearts, as many do to this very Day.

But do not these Words, *search the Scriptures*, contain a positive Command? I answer first, that it is very doubtful, whether they be a true Translation. For both the *Greek* and *Latin* may be faithfully english'd thus, *YOU SEARCH THE SCRIPTURES*.

T U R E S. Nay several ancient Fathers understood them so; as *Eftius* a learned Commentator observes. And so no Consequence can be drawn from them. But

I answer 2^{ly}, that allowing of the *English* Translation, they contain no command any more, than if I disputing against a *Protestant* should say to him, *examine your own Bible, and you will find this or that Point of Catholick Doctrine clearly taught in it.* Now surely no Man will say, that this would be *Commanding* my *Protestant* Adversary to read and examine the Bible; but only a *Referring* him to it for a Proof of the Catholick Doctrine. In like Manner the obvious and natural Meaning of Christ's Saying to the *Jews*, *search the Scriptures*, can be no other than his referring them to the Testimony of their own Scriptures for Proof of the capital Point, he was then preaching to them. Nay I dare appeal to the Judgment of any intelligent *Protestant*, whether this be not perfectly consonant to the whole Context of the Chapter, from whence the aforesaid Text is taken.

I conclude from what has been said that there is no Law either *natural* or *divine*, that obliges the Church to put the Scriptures promiscuously into the Hands of all Sorts of Persons: and if there be no such Law, 'tis manifest the Church has full Power and Authority to make what Regulations she Judges most conducing to the Good of Souls.

Tis true that several ancient Fathers, and particularly *St Chrysostom* recommended the Reading of Scriptures to Persons of all States and Conditions, nay exhorted them earnestly to it: and it cannot be doubted but a true zeal for the Good of Souls prompted them to it. But as Laws tho never so good in themselves, are not so respectively to all

Times or Places; so neither are all Practices, tho authorized by the Recommendation of the greatest Men: because they may be excellently good at one Time, and unseasonable at another. And therefore as it would be a great Presumption to censure those Fathers for promoting the general Reading of Scriptures in their Times, so I cannot give a softer Name to the Clamours of *Protestants* against the Conduct of the Church in Laying a Restraint in After-times upon the Liberty formerly granted. Because there being no Law either *natural* or *divine* commanding the one or prohibiting the other, it is but equitable to Judge her Pastors are now animated with the same Spirit and Zeal for the Good of Souls under their Charge as in former Times; tho they differ from them in their Measures. In a Word, altho the *Faith* and *Spirit* of the Church be unalterable, her *Discipline* may vary according to the Exigencies of Times, as it has done in many other Instances.

A R T. XVIII.

Of Prayers in an unknown Tongue.

The 18th pretended Error of *Papists* is, *their Preaching and Praying in an unknown Tongue.* pag. 17.

A N S W E R.

Preaching in an unknown Tongue is a strange Thing indeed. But surely the *Catechist* knew not what he said, when he accused us of it. As to what he calls *Praying in an unknown Tongue*, it seems to me very strange, that after the Experience of near

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1500 Years it should be brought into Question, whether the *Catholick Church* was wise enough to know what Language to say her publick Prayers in: And what is still more surprizing, that Lay men or private Pastors should first by their own Authority presume to break through a Law, which they found establish'd by the Practice of the whole Christian Church, and afterwards pretend to justify their Separation by it. As if a Matter of bare *Discipline* (supposing they changed it for the better) could wipe off the *Guilt of Schism*.

But (says the *Catechist*) *Saying publick Prayers in a Tongue not understood by the common People is against the Custom of the Primitive Church.* I Answer, 1st, That *eating Blood and Things strangled* is also against the Custom of the *Primitive Church*; nay against the express Command of the *Apostles* assembled in Council at *Jerusalem*, Act. 15. But is it therefore unlawful now? I hope not: Because tho' the *Faith* of the Church be *unalterable*, her *Discipline* may be changed provided it be done in a *Canonical Way* and by *Lawful Authority*.

I Answer, 2^{dly}, That the Church-Service in the Primitive Times was perform'd in the very *same Language* which is us'd at present. And if it be not as well understood as formerly, 'tis not because the Church has made any *Alteration* in her Language, But because all *Vulgar Tongues* are in a perpetual Change. When she preaches to the *People*, She does in it *their Language*. But when She prays to *God* for them, She takes the Liberty of doing it in that Tongue, in which her *publick Service* has been offer'd to *God* in all Ages ever since the *Apostles*; That so there may not only be an Uniformity in the *Divine Service*, where ever it is perform'd, tho' in the most distant Countries; but that such Priests or

Bishops, as are obliged to Travel Abroad, may be as capable of performing their Functions in Foreign Countries, as at Home. Nor is this Method peculiar to the *Catholick Church*. All the *Oriental Schismatics* how different soever, as *Greeks, Ethiopians, Indians, Muscovites, &c.* say *Mass*. But I do not find, that any of them do it in the vulgar Languages, The *Greeks* use the *Liturgies*, which (according to their Tradition) were made by *St Chrysostom* and *St Basil*; that is, in the old *Greek*; of which the common People, as *Mr Brerewood* in his *Enquiries* says, *understand little or nothing*, Ch. 2. pag. 12. The *Ethiopians* and *Armenians* say *Mass* in the Old *Ethiopian* and *Armenian* Tongue, which none but Scholars understand: *P. Sim. Crit. pag. 7.* The *Syrians, Indians, and Egyptians* say *Mass* in *Syriack*, though *Arabic* be their Vulgar Language; As it is to the *Melchites* and *Georgians*, who yet say *Mass* in *Greek*. Which the *Muscovites* also do, tho' it be not the Language of the People, who speak nothing but a kind of *Sclavonian*. So that those who declaim so violently against their Mother-Church for not having the publick Service in the vulgar Tongue, have the universal Practice of Christendom against them. And it is very remarkable, that no Nation in the World, upon its first Conversion to Christianity, ever made any Difficulty to submit to this Part of the Church's Discipline: So fully were they convinc'd of the reasonableness of it. But the *Reformers* had another View. Their Business was to work the Populace into an easy Compliance with their Designs. And to be sure a *Liturgy* in their own *Mother-tongue* was so Popular a Condescension, as could not fail of working its desired Effect.

But has not every *National Church* an indisputable Right to regulate and reform its own *Discipline*, as

it thinks fitting? I Answer, That no less Authority can *change* Laws, than that which *makes* them: And therefore Laws made by the *Authority* of the whole *Church*, can only be Changed or Reformed by the same Legislative Power; Hence it is, that tho' every *National Church* may have a Right to regulate its own *Discipline* in such Things as are not contrary to any Ecclesiastical Constitution of the Universal *Church*, yet no *National Church* can have a Right to break in upon Laws establish'd by and for the *Church in General*. For these, when once receiv'd by common Consent, are binding every where, till they are repeal'd by the same Power that made them. Nay if it were not so every particular *Parish* might Reform away the *Ecclesiastical Laws* of its *Diocess*, and every *Diocess* those of its *National Church*, Conscience at least would not restrain them from doing it. And so no *Church-Laws* would be binding in the *Court of Conscience*: since not only every *Nation*, but every *Diocess* and *Parish* might Reform and Regulate their own *Discipline* just as they pleased: And I see no Reason, why every *private Family*, nay every *individual Person* might not claim the same Right.

This shews, That the *first Reformers* acted *uncanonically*, and exceeded their *lawful* Power, when they pretended to Reform the *Liturgy*, which had not been introduced or establish'd by a meer *National Law*, but by a *superior Spiritual Authority*, which they themselves had acknowledg'd for several Years, and had been acknowledg'd by the whole *Nation* for Nine hundred Years together. And if such an Authority can be thrown off at Pleasure, we must strike out of the Bible this express Command of St Paul *Let every Soul be subject to higher Powers*; Rom. 13. v. 1. and conclude he was grievously mistaken in saying, That they who *resist Power*, *resist*

God, and shall receive Damnation to themselves, v. 2.

However, the Catechist quotes against us, St Paul, 1 Cor. 14. v. 16. 26. But whoever will but read that whole Chapter with Attention, will easily see that St Paul speaks not a Word in it of any *Liturgy*, or set *Form of Prayer*; but only of *sudden extemporary Exhortations and Prayers*, which even Lay-persons by a miraculous Gift of unknown Tongues utter'd to the People in publick Assemblies without any Interpretation of what they said. And in Reference to these St Paul tells the *Corinthians*, 1. That *speaking thus in an unknown Tongue without an Interpreter does not edify the Church*. 2. That the Clerk can not say Amen to these Prayers, And 3dly, That if any use this Gift it must be interpreted.

These are the chief Contents of that Chapter, which is so ill objected against our having the *Mass* in the *Latin Tongue*. For 1. The *Mass* is not an *Exhortation* to the People, but a *Sacrifice* offer'd for the People to God, who surely understands *Latin*. 2ly, The *Mass* is translated into *vulgar Languages* as likewise our *Vespers*, *Latinies*, *Exequies*, and other publick Devotions: And so the People are not destitute of an *Interpreter*, which St Paul principally insists upon, 3dly. As to those who cannot read, even these do not want an *Interpreter*, if they have but *Eyes* to see. Because the *Mass* being a *Sacrifice* perform'd with many *outward Ceremonies*, is an *Action* rather than *Prayer*: And *Actions* are known by *Seeing* as *Words* are by *Hearing*.

In Effect, the People know that the *Mysteries* of our Saviour's *Passion* are represented in the several Parts of the *Mass*; and if they can but bring their Hearts fill'd with *Faith*, *Love*, *Repentance*, and other such Acts of Devotion, there is no need of understanding the *Words*; for the Sight is as much as is

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necessary. However since they are assur'd that the Priest prays for them, they can have no Difficulty to say *Amen* to all his Prayers. I add that *Latin*, which is the common Language of Scholars, is not in the Sense of St Paul an *unknown Tongue*. For he wrote to the *Romans* in *Greek*, as St Jerom observes, Ep. 123. and all learned Protestants will easily grant. Either then he wrote to them in an *unknown Tongue*, which is highly absurd: Or the common Language of the Learned is not to be accounted such.

A R T. XIX.

Of Indulgences.

The 19th pretended Error of *Papists* is their *Doctrine of Indulgences*. To which he adds. *That it is the Belief of Protestants, that Papal Indulgences are the worst of Cheats, and abominable Injuries to Christ and Christians,* pag. 19.

A N S W E R.

TH E S E are hard Words indeed. But I should wrong the *Catechist* to expect *Justice* or good *Manners* of him towards *Papists*. I shall however be so charitable to him as to do my best to disabuse him, by letting him know both what *Indulgences* are, and what they are not. First then *Indulgences* are not a *Licence to commit Sins*, as some *Protestant* Authors have most falsly asserted. 2dly. They are not a *Pardon of Sins past*, which are only remitted by the *Sacrament of Penance and Contrition*. What are they then? I Answer, They are a *Release of Temporal*

Punishment due to Sins repented of, confess'd, and already pardon'd as to the Guilt.

The Bishop of *Meaux* in his *Exposition of the Christian Doctrine* translated into *English*, An. 1672. pag. 63. gives the following Account of them. *When the Church imposes upon Sinners painful and laborious Works, and they undergo them with Humility, this is called Satisfaction. And when regarding the Fervour of the Penitents, or some other good Works which she has prescribed them, she pardons some part of the Pain due to them, this is call'd Indulgence: Of which the Council of Trent has only defined this: That the Power to grant them has been given to the Church by Jesus-Christ, and that the right Use of them is very beneficial; Sess. 25. de Indulg.*

This Power granted to the Church by Christ was exercised by St Paul in relation to the incestuous Corinthian, whom he had put under Penance: But upon Request of the Corinthians, who interceded for him, and least too long a Punishment should drive him to Despair, he releas'd a Part of it by the Authority he had from Jesus-Christ, 2. Cor. 11. v. 6. 7. 10. This Power was also exercised by the primitive Bishops in Favour of publick Penitents. For they often shorten'd the Time of their Penance upon the Intercession of the holy Confessors, who were in Prison and had suffer'd great Torments for the Faith of Christ. I presume the Catechist was not so well vers'd in this Subject, as to know these Things. For had he known them, he would perhaps have been more moderate than to call Papal Indulgences the worst of Cheats, and abominable Injuries to Christ and Christians.

But let us hear his Proofs. The first is, Because (says he) there is no pardon of Sin, but by the Mercy of God through the Blood of Christ, Rom. 5. v. 1. and

Eph. 1. v. 7. All this is very Orthodox, but nothing to the Purpose: Because *Indulgences* are not a *Pardon of Sins*, but a Release of *Temporal Punishment* due to them. And even this is not granted but by the Power given to the *Church* by *Jesus-Christ*, and through his *sacred Blood* and the *Mercies of God*.

His second Proof is, *Because there is no such Thing in Scripture, that the Merits of one Saint should be able to make Satisfaction for the Sins of another.* But I hope it is plain in Scripture, that the Merits of *Jesus-Christ* are able to make Satisfaction for the Sins even of all Mankind. And all Indulgences have their Validity from his infinite Merits. However I answer it is very plain in *Scripture*, That the *Prayers of Saints* have often appeas'd God's *Wrath*, and stopp'd his Hand from punishing the *Sins of others* so severely, as they had deserv'd; and it cannot be doubted, but it was the Faith and vertuous Behaviour of those *Saints*, that render'd their Prayers so available in the Sight of God. Thus *God Almighty* sent *Eliphaz* to his Servant *Job* to be pray'd for by him with this Assurance; *For him will I accept, least I deal with you after your Folly*, Job 42. v. 8. Thus likewise when God was grievously offended at the *Murder* of the *Israelites* against *Moses*, and had resolv'd to send a *Plague* among them to destroy them, he was appeas'd upon the earnest Supplication of *Moses*, and answer'd him, *I have pardon'd them according to thy Word*, Numb. 14. v. 20. to wit, the *Temporal Punishment* he had design'd to inflict upon them.

The *Catechist's* third and last Proof is, *because* (says he) *Christ needeth not any Merits of Saints to be added to his Satisfaction.* This is most certainly true. Because the Satisfaction *Christ* has made for us is of an *infinite Value*: And whatever is *infinite* cannot need any Thing to be added to it. But will the *Catechist*

infer from thence, that therefore we need not do *Penance* for our Sins, nor receive the Sufferings God sends us in the *Spirit of Penance*? If he does, he gives the Lie to the *Word of God* in a thousand Places. Nay there is not a Truth more certain, than that we are bound to *punish* our Sins, and *do Penance* for them, notwithstanding the *infinite Satisfaction* made by *Christ*.

But why are we bound to do this, if *Christ* has fully satisfied the *divine Justice*, and stands in no need of having our *Satisfaction* join'd to his? The Reason is, because *Christ* having purchas'd an absolute *Dominion* over us with the *infinite Price* of his *Blood*, it cannot be disputed but he may lay what Terms or Conditions he pleases upon us as Means, without which the Price he has paid down shall not be applied to us. And therefore, tho' it be certainly true, that having *satisfied superabundantly* for us he might have applied that *Satisfaction* to us without subjecting us to any *penal Works* or *temporal Sufferings*, after the Guilt of Sin together with it's *eternal Punishment* was remitted, yet it pleased his infinite *Wisdom*, both for our greater good and the Manifestation of his *Justice* as well as *Mercy* to establish Things upon another Foot, by changing the *eternal Punishment* into a *temporal one*, and obliging us to purchase the *Fruits* and *Application* of his *infinite Satisfaction* by doing *worthy Fruits of Penance*, and submitting humbly and Patiently to the Sufferings, he shall think fit to lay upon us. And 'tis this we call *Satisfaction*: Which (to express my self in the very Words of the Bishop of *Meaux* pag. 68.) is in effect but an *Application of the infinite Satisfaction made by Jesus-Christ*, whether to our selves or others.

Whence it follows, that tho' *Christ* needs not our *Sufferings* or *penal Works* to be added to his *Satisfaction*, he requires them of us. And unless we submit,

to the *Laws* he has thought fit to impose upon us, we render our selves unworthy of becoming Partakers of the Happiness, he has purchased for us.

A R T. X X.

Of Merits.

The 20th pretended Error of *Papists* is the *Doctrine of Merits.* pag. 14.

A N S W E R.

THIS is a Dispute meerly about a *Word*: And I dare confidently say the Thing we really mean, by it is so uncontestable a Truth, that no Man who pretends to Reason and Religion can deny it. Our Doctrine then of Merit is this.

1. That no Man can be *Justified* but by the *Grace of God* through *Jesus-Christ*: And that only those are *Justified*, to whom the *Merits* of his *Passion* are communicated.

2. That Sin is forgiven us by the *pure Mercy* of *God* through *Jesus-Christ*, without any *Merit* or *Desert* on our Side.

3. That none of the *Acts*, which in the Conversion of a Sinner precede his *Justification*, whether they be *Faith* or *Good Works*; can *Merit* this *Grace*.

4. That *good Works* after *Justification* are not equal to the Reward of future Happiness. And that they are not *Acceptable* to *God*, but as they proceed from the *Grace* and derive their Value from the *Merits* of *Jesus-Christ*.

5. That we can do nothing of *our selves* in Order to *Salvation*, nor even have a *good Thought*.

6. That there is no *Merit*, but what is a *Gift of God* through *Jesus Christ*, and of which no Man can *Glory*. Whence it follows (as the Council of *Trent* speaks with *St Austin*) that when God crowns our *Merits* he only crowns his own *Gifts*.

7. That God has promised *eternal Life* as a *Reward* to those, who serve him faithfully in this Life: According to these *Words* of *St James*: *Blessed is the Man that endureth Temptation, for when he is tried he shall receive the Crown of Life, which the Lord has promised to them that love him.* James 1. 7. 12.

8. That this *Promise* contains a *Covenant*, or *Bargain* between God and Man; whereby it is stipulated, that such and such *Conditions* shall be perform'd on the Part of *Man*; and that when these *Conditions* are perform'd, *God*, whose *Word* is the strongest *Security* a Man can have, will bestow *eternal Life* upon him. This is *God's Covenant* with *Man*; and it follows plainly from it, that our Performing the *Conditions* imposed upon us gives us a *Title* to the *Reward* promised upon those *Conditions*; And this is precisely our Meaning of what we call the *Merit* of *eternal Life*.

But since our *Works* are not equal to the *Reward*, how can we be said to *merit* or *deserve* it? I answer, our *Works* are certainly unequal to the *Reward*: Nay tho' we did ten thousand Times more, they would still fall short of it: Because God has been so bountiful as to *promise* us a *Reward* infinitely surpassing our *Works*. But still it is a *Reward*, and a *Reward* promised upon such *Conditions*, as he was pleas'd to impose. And if *God's* sacred *Promise* be sufficient to ground a *sure* and *just Title*, they who perform the *Conditions*, upon which *Heaven* is promised, have the *surest* and *justest Title* to it, that a Man can have to any Thing.

I shall propose a familiar Example to explain my self. Suppose a Person of a generous Temper should promise me a thousand Pounds for a Service not worth the tenth Part of it : Tho' such a Promise would be an Effect of pure Generosity, because no Man is bound to reward a Service beyond its full Value ; yet upon my Performance of the Service stipulated, I should have as Just a Claim to the whole Sum by Virtue of his Promise, as if I had perform'd a Service equivalent to it in all Respects.

Now this is a true Representation of our Case in Reference to *Almighty God*. For tho' his Promise of *eternal Life* to such as serve him faithfully was an Act of *pure Bounty*, as exceeding infinitely all the Service we can render him ; yet when we have served him according to the *Conditions stipulated*, 'tis but common Sense to say we have a Title to the *promised Reward*, not in Regard of our *Works* consider'd in themselves, but in Virtue of his *Promise*. All which is fully declared by the *Council of Trent* in the following Words. *To those who place their Confidence in God, and continue in the Practice of good Works, eternal Life ought to be proposed both as a GRACE mercifully promised to the Children of God through Jesus Christ, and as a REWARD faithfully to be render'd by Virtue of that Promise to their good Works and Merits.* Sess. 6. C. 16.

After this there can be no need of answering the *Catechist's* Objections. Yet I shall say a Word or two to what is most material.

His first Text to the best of my Judgment proves very clearly the Doctrine of *Merits*. It is this. *Unto thee O Lord belongeth Mercy, for thou renderest to every Man according to his Works*, Psal. 62. v. 12. Whence I argue thus. Since it is most certain that God will render to every Man, that is, reward every Man according to his Works, it follows that as *Hell-Fire* will

be the *Just Reward* of *evil Works*, so *eternal Life* will be the *Just Reward* of *good Works* in *Virtue* of the *Covenant* God has made with Men. Because as he has *threaten'd* the one, so has he *promised* the other; and God is as *Just* to his *Promises* as *Threats*.

His second Text is, *if by Grace, then it is no more of Works, otherwise Grace is no more Grace*; Rom. 11. v. 6. I answer, the *Apostle's* intent in these *Words* was to convince the converted *Jews* at *Rome*, that their *Election* to the *Faith* of *Christ* was not owing to their *preceding Works* under the *Law*, but purely to the *Grace* of *Jesus-Christ*. And will the *Catechist* infer from thence, that after their *Conversion* to the *Faith* they were not bound to secure their *Salvation* by the *Practice* of *good Works*? Or that these are not conducing to *Salvation*? If he does he contradicts these *Words* of *Christ*, *if thou wilt enter into Life, keep the Commandments*, Math. 19. v. 17. As likewise those of *St Paul*, *Henceforth there is laid up for me a Crown of Justice, which God the JUST JUDGE will give me at that Day*, 2. Tim. 4. v. 8.

His 3d Text is, *Not by Works of Righteousness which we have done, but according to his Mercy he Saved us*, Tit. 3. v. 5. I answer, *St Paul's Words* to *Titus*, if quoted fully at Length explain themselves. They are thus. *But after the kindness and love of God our Saviour towards Man appear'd, not by the Works of Righteousness which we have done, but according to his Mercy he Saved us by the WASHING of REGENERATION, AND RENEWING OF THE HOLY GHOST, which he shed on us abundantly through Jesus-Christ our Saviour: Whence it appears, that St Paul speaks here of the first Grace of justification by Baptism, which no one can merit. Because the happy State of being justified, is it-self one of the Conditions requisite for Merit. Whence it follows, that tho' it be true that we are sav'd or*

Damn'd according to our Works, it is likewise true that we are *saved* by the *Grace* of *Jesus-Christ*, which alone can make our *Works* be conducing to *Salvation*.

His 4th Text is, *hope to the End for the Grace that is to be brought unto you at the Revelation of Jesus-Christ*, 1. Pet. 1. v. 13. whence the *Catechist* concludes, that *Salvation* is a *pure Grace*. I answer, it is both a *Grace* and a *Debt*: It is a *Debt* in Consequence or by *Virtue* of *God's Promise*. And it is a *Grace* 1st, because *God* was not bound to make us any such *Promise*. 2dly, because our very *Merits* are his *Gifts*. *Eternal Life*, says *St Augustin*, is call'd the *Gift* of *God*, not because it is not given to *MERITS*, but because the *MERITS* themselves to which it is given are likewise his *Gift*. Ep. 105. ad Sixtum. Cap. 5.

The 5th is, *What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou Glory as if thou hadst not received it?* 1. Cor. 4. v. 7. Very right. Because whatever *Virtue* or *Good* we practise is not only the *Gift* of *God*, but derives all the *Merit* it has from the *Grace* and *Merits* of *Jesus Christ*. And therefore we have no *Reason* to glory in any Thing.

The 6th is, *Ye are not your own*, 1. Cor. 6. v. 19. Who doubts it? But I see no other Consequence to be drawn from this Text, than that our very *Merits* are the *Gifts* of *God*, and that we are bound to employ our whole *Lives* in his *Service*.

The 7th is: *It is God that worketh in you both to will and to do of his good Pleasure*, Phil. 2. v. 13. This again is without all Dispute. Because without the *Help* of his *Grace* we can do nothing in Order to *Salvation*, nor perform the *Duties*, by which *eternal Life* is to be *Merited*.

But now comes the terrible Text. *When you have done all you can, say that ye are unprofitable Servants*:

We have done that which was our Duty to do, Luc. 17. v. 10.

I venture however to answer, that tho' we be *unprofitable Servants* we still are *Servants*, and *Work* for *Wages*; and the *Wages* promised us is *eternal Life*.

But why are we *unprofitable Servants*, even when we have done all we are commanded? The Reason is plain. Because we are wholly *unprofitable to God*, who receives no *Profit* by our *Services* or good *Works*. Neither does he stand in *Need* of his *Servants*, but his *Servants* stand in *Need* of him. Yet since we are his *Servants*, when we have done all we are commanded, we have a *Title* to the *Wages* he has promised. For a *Covenant*, *Contract*, or *Bargain* holds between *God* and *Man*, as well as between *Man* and *Man*. And *God*, who is *Just*, will most certainly pay us our *Wages* according to the *Work* we have done: Because he will render to every *Man* according to his *Deeds*, Math. 16. v. 27.

But we are over and above *unprofitable Servants* in another Sense, even when we have done all we are commanded. 1. In Relation to our selves: Because if we had served *God* Millions of Years, the Reward of *eternal Life* would not be due, unless he had mercifully engaged his *Word* for it. And 2d/y, in Relation to *God*: Because we are *insufficient of our selves* even to think any Thing as of our selves, but our *Sufficiency is of God*, 2. Cor. 3. v. 5. So that we can do nothing of what we are commanded in Order to *Salvation*, unless we be enabled by *God's Grace* to do it, And can any Thing be more *unprofitable* than a *Servant*, that can do nothing without the Help of his Master?

ART. XXI.

Of Works of Supererogation.

The 21th pretended Error of *Papists* are
their Works of Supererogation.

ANSWER.

THIS too is only a trifling Question about a *Word*. For we do not mean by it that we do our whole Duty and more, since we all fail in many Things, James 3. v. 2. But the only Thing meant by it is, to wit, that tho' we all in many Things come short of our Duty, and do much less than God Commands, yet every good Action in particular is not Commanded. And of this we have in the Scripture several undeniable Instances. *He that gives his Virgin in Marriage, DOES WELL: And he that gives her not in Marriage, DOES BETTER*, 1. Cor. 7. v. 38. That which St Paul calls *Better*, is doubtless *Good*. But if it were *Commanded*, it would be a *Sin* to do otherwise. And if we believe St Paul, he that does otherwise DOES WELL. He says in the same Chapter, *Art thou loosed from a Wife? Seek not a Wife*. v. 27. This is only a COUNSEL, not a PRECEPT. For the Words immediately following are these: *But if thou Marry, thou hast not sinned*. And to act against a Precept is doubtless a Sin.

St Luke tells us of the first Christians, That as many as were Possessors of Lands or Houses, sold them and brought the Prices of the Things that were sold, and laid them down at the Feet of the Apostles to be distributed to every one as he had Need; Act. 4. v. 34. 35. This was

certainly a GOOD ACTION. But if the *Catechist* has either *Houses* or *Lands* of his own, I will venture fifty to one, that his Religion will not oblige him to follow the *Example*. And what is this but to grant, that every good *Action* in particular is not *Commanded*? So that whenever we do any Thing we are not absolutely bound to do, this we call a *Work of Supererogation*: and if the *Catechist* can furnish me with a more proper *Word* to express this Truth, I promise him to make Use of it hereafter.

A R T. X X I I.

Of Justification.

The 22th pretended Error of *Papists* is their *Corrupting the Doctrine of Justification*. Then he sets down the Two following *Questions* and *Answers*. Q. *Wherein do they corrupt the Doctrine of Justification?* A. *They tell us we must be justified by our own Righteousness, and that a perfect Righteousness is within us.* Q. *What mean they by a perfect Righteousness?* A. *Any Degree of Charity is their perfect Righteousness,* pag. 16.

A N S W E R.

I Could wish the *Catechist* had studied our *Divinity* a little better, or would learn to speak Truth. For there is not a true *Word* in what he has said.

First, It is a *Fundamental Article* of our *Faith*, That no Man is *justified*, but by the *pure Mercy* and *Grace* of God through the *Blood* of *Jesus-Christ*: as I have

have abundantly inculcated in the 10th Article concerning *Merits*. What therefore the Catechist says in his *Answer* to the first Question, viz. That it is our Doctrine that we are justified by our own *Righteousness*, is no better than Calumny: And he might have saved himself the Trouble of transcribing four long Texts to prove, *That we are justified freely by the Grace of God*. For they only serve to establish our Doctrine.

2dly, We hold, that *Justice* is not perfect in this Life, because the *Flesh* lusteth against the *Spirit*, Gal. 5. v. 17. and in many Things we all offend, James 3. v. 2. So that altho' the sanctifying Grace, we receive in *Baptism* and recover by the Sacrament of *Penance*, renders the Soul acceptable to God, and entitles us to eternal *Bliss*, Yet since *Concupiscence*, which is the *Fewel* of Sin, remains within us, even they who are the adoptive Children of God by Grace, continue under great Weaknesses and many Imperfections; in so much that all pious Souls are continually crying to God with the Psalmist, *Wash me still more from my Iniquity, and cleanse me from my Sin*, Psal. 50. v. 3. And indeed the principal Business a Christian has upon his Hands in this Life, is to use serious Endeavours to perfect himself still more and more by *Prayer*, *Spiritual Reading*, frequenting the *Sacraments*, and other such Means as God has appointed for that End. 'Tis therefore a Mistake to say it is our Doctrine, *That there is a perfect Righteousness within us, and that any Degree of Charity is this perfect Righteousness*. For if we thought ourselves to have a perfect *Righteousness*, all Endeavours used by us to approach still nearer to it would be useless and unnecessary.

We hold indeed that the *Justice* or *Righteousness* we receive by *Baptism* or *Penance*, is not a meer external Imputation of the *Righteousness* of Christ to them

that are justified: Which the *Catechist* calls *Protestant Doctrine*; and it may be so for ought I know. But the *Sanctification of a Sinner* in Scripture-Language is his *Justification*; And that a Soul is inwardly *sanctified*, when habitually endued with the *super-natural* Gifts of *Faith*, *Hope*, and *Charity*, is a Truth so Evident, that to doubt of it would be to question the Common Sense of Mankind. For how is it possible a Man should from a *Son of Wrath* become the *Adoptive Son of God* and *Coheir of Christ*, without any manner of Change made within him? How can a Soul, that is *hateful* to God by *Sin*, become *acceptable* to him by *Grace*, and yet remain in *statu quo* without Change or Alteration? This is a perfect Riddle.

'Tis true the *Psalmist* says: *Blessed is the Man unto whom the Lord imputeth not Iniquity*, *Psal. 32. v. 2*. Because *Almighty God* imputes not to a Man the *Sins* he has forgiven. Therefore the same *Psalmist* says, *As far as the East is from the West, so far has he removed our Transgressions from us*, *Psal. 103. v. 12*. It follows then, that there is a Change made in the Soul, because the Sin she was guilty of is removed from her. She is defiled as long as her *Sins* remain *unpardoned*; But as soon as they are pardon'd, she is adorn'd with *Grace*; and *Justice* or *Righteousness* enters into their Place. And does not this make an inward Change?

'Tis true again, the *Psalmist* pronounces him blessed, whose *Sins* are cover'd, *Psal. 32. v. 1*. But how are they cover'd? He explains himself in the same Verse, *Blessed is he whose Transgression is forgiven*. For *Sins* are the *Wounds* of our *Souls*, and *God's Pardon* is their *Cure*; but no *Wound* is Cured by being only cover'd. Therefore when our *Sins* are cured or pardon'd, there is a Change made in our *Souls*; and it is made by the Infusion of *sanctifying Grace*.

Hence the *Psalmist* says, *Create in me a clean Heart O God, and renew a right Spirit within me*, *Psal. 50. v. 10.* And Almighty God speaks thus by the Mouth of *Ezekiel 36. v. 26.* *A new Heart also will I give you, and a new Spirit will I put within you: Which St Paul calls a new Creature, Gal. 6. v. 17.* And he tells us, *Rom. 5. v. 5.* *That the Love of God is shed abroad within our Hearts by the Holy Ghost, which is given unto us.* 'Tis therefore plain, that the *Righteousness* which renders us acceptable to God, is truly within us, and not a meer external Imputation of the *Righteousness* of Christ.

A R T. XXIII.

Of Assurance.

The 23th pretended Error of *Papists* is their Denying the Doctrine of Assurance, pag. 21. Then he puts the two following Questions with their Answers. Q. *What say the Papists of it?* A. *That a Believer's Assurance of the Pardon of his Sins, is a vain ungodly Confidence.* Q. *What is the Protestant's Belief in this Matter?* A. *That it is not only our Privilege that we may, but our Duty to labour after Assurance that our Sins are pardon'd.* pag. 21.

A N S W E R.

IT is our Doctrine, that no Man without a special Revelation from God can have an absolute and infallible Assurance, that all his past Sins are

forgiven: and the Doctrine contrary to it can be nothing else but the Fruit of a damnable *Presumption*, the Height of *Enthusiasm*, and a meer *spiritual Madneſs*. If *Job*, *David*, and *St Paul* had that *Assurance*, they had it by *Revelation*: Which therefore can be no *Precedent* to draw a Consequence from, in Reference to the ordinary Rank of Christians. Nay *St Paul* exhorts all to *work out their Salvation in Fear and Trembling*, Phil. 2. v. 12. He does not mean an *anxious Fear*, which as *St John* says is expell'd by perfect *Charity*, but that *Fear* which the *Psalmist* calls the *Beginning or Foundation of true Wisdom*, Psal. 111. v. 10. as being the Source of *Watchfulness*, and the strongest Guard against *Sin*. In Effect, I take it to be the best Security of every Christian to keep his Soul so ballanced between *Hope* and *Fear*, that neither too great a Confidence may swell him with *Presumption*, nor an excessive Fear cast him into *Dejection* or *Despair*.

As to the *Catechist's* Answer to his 2d Question, if he means no more, than that it is the Duty of every Christian to use all Diligence to secure his *eternal Salvation* by a lively Faith and the Practice of good Works, I know none he has to oppose him but *Libertines* and *Atheists*. For this is the very Doctrine of *St Peter* in the following Text. *Give Diligence to make your Calling and Election sure: for if ye do these Things, ye shall never fall*, 2. Pet. 1. v. 10. And the other Texts the *Catechist* has quoted, prove no more, I add that they who according to *St Peters* Advice labour with all Diligence to make their *Calling and Election sure*, are not absolutely assured by Faith that their *Calling and Election is sure*: For if they were, they would not need to labour to make it sure. And since we are bound to use this Diligence during the whole Course of our Lives, it follows, that we

never can have an *absolute* and *infallible* Certainty of our Salvation as long as we live. And the safest Way on our Part to *secure* it, is to submit humbly to the Condition of our mortal State; which is not a State of *Security*, but a continual *Warfare* or *Combat*, in which the Success is always *Conditional*, and mix'd on our Side with some Degree of *Uncertainty*.

A R T. X X I V.

Of Celibacy, or the single Life of Priests.

The 24th pretended Error of *Papists* is, *Their forbidding Priests to marry*. Then he puts this Question, *What do Papists say to Marriage it self?* To which he Answers, *They do not forbid all Marriage, but speak disgracefully, and contemptuously of it.* p. 19.

A N S W E R.

TIs not true that we speak *contemptuously* of it. For we believe *Marriage* to be a *Sacrament*: And it is not our Practice to speak contemptuously of any *Sacrament* whatsoever. But first we speak with Contempt of the Marriage of *fal'n Priests*, because we believe their pretended *Marriage* to be real *Sacrilege* and *Adultery*. And so did the ancient Fathers speak of it, as I shall shew hereafter. 2/y. Though *Marriage* legally contracted be honourable in all, we are sure that *Celibacy*, or a *single Life* is the *perfecter State*, if *St Paul* has not deceiv'd us. For he writes thus to the *Corinthians*. *I would (says he) that all Men were even as my self, But every one has his proper*

Gift of God ; one after this Manner, and another after that : I say therefore to the Unmarried and Widows, it is good for them if they abide even as I ; 1. Cor. 7. v. 7. 8. And again, He that is unmarried (says the Apostle) careth for the Things that belong to the Lord, how he may please the Lord ; but he that is married careth for the Things that are of this World, how he may please his Wife, 1. Cor. 7. v. 32. 33. Whence he concludes v. 38. So then he that giveth his Daughter in Marriage, does well ; but he that giveth her not, does better.

Twas this induced the Catholick Church in ancient Times, particularly in the Fourth and Fifth Century, to lay a Restraint upon the Marriage of Persons engaged in *Holy Orders*. And she was directed to it by the very *Example* of the *Apostles*, of whom St *Jerom* writes thus : *The Apostles (says he) either were Virgins ; or they who were married had no Commerce with their Wives. He goes on thus : Bishops, Priests, and Deacons are either chosen Virgins, or Widowers ; or at least abstain from their Wives after their Ordination as long as they live, Epist. 50. St Epiphanius writes in the following Manner. He that lives as a Husband with his Wife, tho' he never was twice married, is not admitted by the Church to the Order of a Deacon, Priest, Bishop, or even Subdeacon. But only he, who either breaks off all Commerce with his Wife, or is deprived of her by Death. Her. 59.*

What Authentick Witnesses are these of this ancient Discipline of the Church ! But though they had been silent, the *Canons* themselves, and Decrees of *Councils* held even before the great Council of *Nice*, would suffice to proclaim its Antiquity. That of *Elvire* under the great *Osus*, Ann. 300. forbids Churchmen the Use of Marriage under pain of being deposed ; *Can. 33.* The Council held at *Neocaesarea* about the Year 315. under *Vitalis* Bishop of

Antioch, forbids *Priests* to marry under the same Penalty; *Can. 1.* Nay by a Statute of the Council of *Ancyra* held under the same Prelate, even *Deacons* were put under the same Restraint, unless they enter'd their *Protest* against it before their Ordination: And therefore were supposed to be dispensed with by their Bishop.

In the Fifth Age, 'tis manifest from the Council of *Chalcedon Can. 14.* that in some Provinces, even those who had receiv'd the lesser orders as *Readers* were not allow'd to marry. And I stand positively upon it, that there is no Example in Antiquity of any one *Bishop* or *Priest*, that ever was permitted by the Church to marry, after he had received the Order of *Priesthood*.

The same is to be said of all those, whether *Men* or *Women*, who had consecrated themselves to God by *solemn Vows*. In so much, that as many as returned to the *World*, or pretended to engage themselves in the Bonds of *Wedlock* after the making of such Vows, were in all Antiquity lookt upon as *Apostates* from the Faith, and worse than *Adulterers*. I stick not to affirm, (says *St Austin*) that the Breach of a Religious Vow is worse than *Adultery*. *L. de bono Viduitatis C. 11.* And *St Chrysostom* speaks the same Language in his Epistle to *Theodorus* a fallen Monk. *Marriage* (says this Father) is a Just and Lawful Thing, I grant it. *Marriage* is honourable in all and the Bed undefiled. But now it is not a Thing in your Power. For being once join'd to your heavenly Sponse, to leave him and fall into the Embraces of a Wife is *Adultery*. Give it a Thousand Times if you please the Name of *Marriage*, I say it is as much worse than *Adultery*, as God is better and greater than *Womankind*. Nay *St Paul* himself says of *Widows* consecrated to God, that when they have begun to wax wanton against *Christ*, they will

marry, having Damnation; because they have cast off their first Faith, 1. Tim. 5. v. 11. 12. The Reason whereof is plain, because the Observance of Vows freely made to God are strictly commanded by God himself in the following Words When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it --- That which is gone out of thy Lips thou shalt keep and perform, Deut. 23. v. 21. 23.

I shall add but one Thing more, viz. That the *single Life of Bishops and Priests* is a Matter of *Ecclesiastical Government or Discipline* only. Whence I infer, 1. That the Church had always Authority to make it a Law; especially in Regard of those, that offer themselves *freely to Holy Orders*. How many private Persons are there, that will not take Servants into their Families but upon Condition, that they shall keep *unmarried* as long as they continue in their Service? And shall not the *Church of Christ* be allow'd to make her Conditions with those of her Children who desire to enter into her Service by presenting themselves voluntarily to *Holy Orders*? 'Tis very hard she should not. Those therefore, who are not disposed to perform the Conditions upon which they are admitted, ought not to engage themselves.

I infer 2. that as the *Church* had Authority to make such a Law in the *primitive Times*, so ha* she the same Authority in *After-ages* to continue or enforce it. For I see no Reason why the *Church of Christ* should lose any Part of her *Legislative Power* by Time or Age. Whence

I infer 3. that the Proceedings of the *first Reformers* were most unwarrantable, in assuming a Power to license the *Violation* of a *superior Law*, which had been recommended by the very *Example* of the *Apostles*, as I have proved from *St Jerom*: had been consecrated

Art. 24. *the single Life of Priests.* 161
consecrated by the Practice of *Antiquity*, and en-
join'd by the *Decrees* of innumerable *Councils*: And,
what was still more Scandalous, to countenance the
Breach of the most *sacred* and *solemn Vows* made to
God himself. Such was the Conscience and religious
Piety of the *first Reformers*.

The Catechist's Objections answer'd.

Let us now see what the *Catechist* alledges against
this Part of our *Discipline*, which appears to be so
Just and Honourable in all Respects. He attacks it
with his usual Heat. For having put this Question.
What do Protestants say in this Matter? He answers it
thus. They say, that the *Popish Doctrine* forbidding to
Marry is *Devilish and Wicked Doctrine*. It seems then
St Paul taught *Devilish and wicked Doctrine*, when he
preach'd Hell and Damnation against *Widows*, that
Married after they had consecrated themselves to
God. The Council of *Chalcedon*, tho received by the
Church of England, 1. *Eliz.* 1. If the *Catechist* argues
right, taught likewise most *Wicked and Devilish Doc-*
trine. For it declared *Can. 15.* that if a *Deaconess* mar-
ried after she had been some Time in the Service of the
Church, both SHE AND HER HUSBAND SHOULD BE
EXCOMMUNICATED. And *Can. 16.* that IT IS NOT
LAWFUL FOR MONK'S OR VIRGINS WHO ARE DE-
VOTED TO GOD TO MARRY, and that they who do
so shall be EXCOMMUNICATED.

But withstanding the fiery Zeal of our *Catechist*,
I hope not only St Paul, but even the great Coun-
cil I have spoken of, will find Credit enough in the
World to be acquitted from *Diabolical Doctrine*,
and so the *Church of Rome* may make a Shift to
shelter her self under their Authority. But what
then does St Paul mean, when he reckons *Forbid-*

ding to marry among the *Doctrines of Devils*, 1. Tim. 4. v. 3.

To this Dr *Hammond* Paraphr. pag. 734. will answer for me, that he means forbidding Marriage as a Thing unlawful in it self, as the *Gnosticks* began to do in *St Paul's Time*. And as the Disciples of *Saturninus*, *Marcion*, *Tatian*, *Manicheus*, and other *Hereticks* did in the first and second Age after the Apostles. For if he meant what the *Catechist* pretends, he would both condemn himself, and it would follow that forbidding to Marry within the prohibited Degrees of Consanguinity would also be the *Doctrine of Devils*: And so the Church of England would be guilty of teaching Devilish and wicked Doctrine, as well as the Church of Rome.

This answers the last of the *Seven Texts* produced against us by the *Catechist*. Let us then see, whether the other Six be any more to the Purpose. I shall answer them in the same Order as they are set down in the *Catechism*.

The first is, *All Men CANNOT receive this Saying, save those to whom it is given*; Math. 19. v. 11. I answer, this Text is wrong translated. For it ought to be translated thus, *All Men DO NOT receive this Saying*. Now there is a large Difference between not doing a Thing, and not being able to do it.

The 2d is: *To avoid Fornication let every Man have his own Wife*, 1. Cor. 7. v. 2. Well, what then! Will the *Catechist* infer from thence, that Marriage is the only Means to avoid Fornication? If he does, *St Paul* who had no Wife yet was no Fornicator, will rise in Judgment against him for abusing the Sense of his sacred Words. Nay he will draw upon himself the just Indignation of numberless Widows and Widowers, Maids, and Batchelors in Great Britain, who will tell him they can live free from Fornication

without engaging themselves in the Bonds of *Wedlock*. If therefore *God's Grace* be not wanting to Thousands among the *Laiety*, who live *Single* to their very Deaths, we cannot doubt but it flows more plentifully on those, who embrace the *single State* out of a pure zeal to devote themselves entirely to his Service. Whence it is plain *St Paul's Words* imply no *general Precept*, but only an *Advice* to those, who being under no Engagements are at full Liberty to Marry if they please, and find perhaps by Experience, that Marriage is the best Security against their natural Weakness.

But does not *St Paul* say, *it is better to Marry than to burn*? He does so. But he does not say that *Marriage* is the only Remedy against *Burning*. Let us suppose a married Man so unhappy as to hate his own *Wife*, and at the same Time *burn* for the *Wife* of his Neighbour (I fear the Case is not impossible) must he marry her? No surely. What then must he do? I believe *St Paul* would advise him to have Recourse to the Remedies himself made Use of against the *Buffets of Satan*; that is, to *Prayer* and *Mortification*. 'Tis therefore plain, that there are other Remedies, besides that of *Marriage*, provided by Almighty God against the *Burnings* of Concupiscence: And these are the Remedies, which Persons engaged in *Holy Orders* and *Religious Vows* make use of, when they find themselves assaulted by unlawful Desires. So that we may reasonably hope, Matters are not so bad as the *Catechist* represents them, when he tells us, that forbidding to marry leads to much *Lewdness* and *Villany*, as *Fornication*, *Adultery*, *Incest*, &c. Nay if it does, *St Paul* was highly to blame, when he debar'd *Widows* devoted to God the Liberty of it.

His third Text is: *Have we not Power to lead about*

a Sister, a WIFE, as well as other Apostles, and as the Brethren of the Lord and Cephas, 1. Cor. 9. v. 5. Here again the sacred Word of God is put to the Torture to force it to speak the Language of Flesh and Blood. For 1. How could St Paul, who had no Wife, have the Power to lead one about? 2. How is it probable the Apostles should lead their Wives about, since St Jerom assures us positively, that they who were married, lived separated from the Use of Wedlock? But 3^{ly}, the whole Context shews that St Paul speaks not of a Wife, but of a Woman or Diaconissa to attend him in his Travels, and provide Necessaries for him, probably out of her own Substance.

This, I say, is prov'd from the Context. For the whole Drift of the Chapter whence it is taken (as appears from the Title prefix'd to it in the Protestant Bible) is to shew that MINISTERS OF THE GOSPEL MUST LIVE BY THE GOSPEL: *Am I not* (says St Paul) *an Apostle? Are not you my Work in the Lord? v. 1. Have we not Power to eat and drink? v. 4.* Then follows the Text in Question, which truly translated is this: *Have we not Power to lead about a Sister a WOMAN as well as the other Apostles, and the Brethren of the Lord and Cephas? v. 5.* And he goes on thus: *Who goeth to Warfare any Time at his own Charges? Who planteth a Vineyard and eateth not of the Fruit? Or who feedeth a Flock, and eateth not of the Milk of the Flock, v. 6. &c.*

But must not the Apostles have stood in need of more than was necessary for their own Subsistence, if St Paul spoke of the Wives of his Fellow-Apostles, who were in no Condition to maintain their Husband's, but rather to be maintain'd by them? So that their Company would have been an Additional Charge to them instead of a Help; especially if

they lived together as *Husbands* and *Wives*, and an encrease of Children were continually coming up on them. 'Tis therefore plain, the *Protestant Translators* have used Violence to the aforesaid Text, and made *St Paul* speak Things he never thought of, to render him favourable to the *first Reformers*, and encourage others to follow their Religious Example.

The 4th and 5th Text quoted by the *Catechist* have the same Tendency, and are as follows. *A Bishop must be blameless, the Husband of one Wife*, 1. Tim. 3. v. 7. *having faithful Children*, Tit. 1. v. 6. I doubt not but the *Catechist* thinks this a clear Text against us. And so it will be if he can infer from it, that a *Bishop* must be a *married Man* according to *St Paul's* Rule. But if that be his meaning, why did he not follow his own Rule? For 'tis very certain *St Paul* was a *Bishop*, and 'tis no less certain he never was married. The true Meaning therefore of his Words is, that a Man was not fit to be promoted to *Episcopacy*, who had been married oftner than once. So that the Force of *St Paul's* Rule is not in the Word *Wife*, but in the Word *One*.

But does it not follow at least, that *St Paul* allow'd *Bishops* to Marry once? I answer, it follows that a Man who was or had been *once married* might be made a *Bishop*. But it does not follow, that *Bishops* were allow'd to Marry after their Consecration. And the Reason of *St Paul's* Rule in the Choice of Persons to be promoted to *holy Orders* was, because in his Time Virginity was so rare both among *Jews* and *Gentiles*, that if neither *married Men* nor *Widowers* had been chosen, the Church would have been destitute of necessary Pastors: Yet even then he would not have those taken to the *Altar* who had been *married twice*, and thereby appear'd to have stronger Ties to the Earth, than was suitable to so holy an Employment.

His 6th Text is: *Marriage is honourable in all, and the Bed undefiled*, Heb. 3. v. 4. I answer, *Marriage is honourable in all*: But *Sacrilege* and *Adultery* are not very honourable Things. The pretended Marriage of *Theodore the Monk* appear'd not at all honourable to *St Chrysostom*, who told him it was worse than *Adultery*. Nor was the Marriage of *Widows*, that began to wax *Wanton against Christ*, Honourable in the Judgment of *St Paul*. And *Luther's* Marriage with a *Nun* was Scandalous to the highest Degree, even in the Judgment of *Melancthon*; who was much Scandalized at it.

But do I then infer that the *Protestant Clergy* live in continual *Adultery*? No. For I am as fully persuaded that their Marriage is *valid*, as that their *Ordination* is *null*.

However I cannot have the same Opinion of the Marriage of the *first Reformers*: For many of them had been *validly* ordain'd in the *Catholick Church*, and by their Orders were tied to her Laws and Discipline. Some of them had over and above made *Solemn Vows* of perpetual Chastity; And, I presume, Vows made to God are not Cobwebs to be broke through at Pleasure. I am not however surprized that *Protestants*, tho now free from such Engagements, should still stand up for the *Marriage* both of *Religious* and *Priests*, by Reason of the signal Service it did to their Church in its Infancy. For the *Reformation* was clench'd by it, and the Price of its full Establishment were *Thousands of Sacrileges* and *broken Vows*.

Priests and *Nuns*, whose Example was like to have an Influence on many of both Sexes, were too considerable a Part of the Church to be neglected or overlook'd in a *general Reform*; and *Liberty* was not only the most proper Bait to be set before them, but the best Reason in the *World* to convince them that

a Reformation was necessary. But least Time and Age and the troublesome After-qualms of Conscience should suggest dangerous Thoughts of Returning to their ancient *Mother-Church*, the best Expedient to keep them stanch to the Cause was to hamper them fast in the Noose of *Wedlock*. Here then the Pulpits were employ'd to preach down the Obligation of *Religious Vows*. *Scriptural Texts* were taught to speak a Language agreeable to the Desires of *Flesh and Blood*. *Nunneries* were set open, and *Priests* allow'd to exchange their *Breviaries* for more diverting Company. Nay to their great Comfort and Edification, *Martin Luther* with his Religious Bride *Kate Boren* had already set the Example, and it was too Charming not to be follow'd by many, who would have thought a meer Change of Religion a very dull and insipid Thing to be damn'd for, if there had been nothing to be got by it in this *World*.

Thus *fallen Priests* and *Nuns* became the *Nursing Fathers* and *Mothers* of the *Reform'd Churches*, and the new Gospel was propagated like Mankind after the fall of *Adam*, not by a *Spiritual* but *carnal Generation*. Not that all flock'd in to become *Votaries* to *Venus*: for great Numbers abhorr'd the Thing, and chose to be *Beggars* abroad, and to fly for Sanctuary to foreign *Monasteries* rather than defile their Souls, and dishonour their sacred Character with Practices unheard of before, tho' then varnis'd over with the plausible Name of *Marriage*. But let that be as it will, 'tis plain the *Reformation* was built upon the *Ruins* of *broken Vows*; and would have gone on but very slowly, if that untoward Block of *Celibacy* had not been removed out of its way.

Let us now consider the *Catechist's* concluding *Questions* and *Answers*, which cannot but give great Edification.

The Catechist's concluding Questions and Answers briefly remark'd upon.

THE Catechist having now finish'd his Confutation of Popery with such good success, that any ordinary Capacity may be able (as he assures us in his Title-page) to defend the Protestant Religion against the most cunning Jesuit or Popish-Priest, concludes his Catechism with a few supernumerary Questions and Answers. The first whereof is as follows.

Q. *Are there no more Errors of the Papists?*

A. *Yes many. But these are sufficient to make Protestants abhor their Church and Doctrine.*

Here again the Catechist owns frankly, that there needed no more to make Protestants abhor the Church of Rome and her Doctrine. And what then could he desire more? Is not this a plain Declaration, that it was not his Zeal for the Protestant Cause, which stood no farther in need of his Pen, but the Superabundance of his Hatred to our Persons, that prompted him to add the scurrilous Piece in the End; as likewise the following Questions and Answers, which have no manner of Connection with the Subject of his Catechism.

Q. *Do not Popish Priests, Jesuits, and others, that dye for Treasons and Murders, dye like Christians?*

A. *No. True Christians at their Death will give Glory to God.*

Q. *Do they not give Glory to God?*

A. *No. If they did, they would confess their just Deserts that bring them to that Punishment.*

Q. *Why do they not confess their Treasons, Murders, &c. when they come to dye for them?*

A. *Because*

A. *Because their Church forbids them to confess to Protestants, whom they call Hereticks.*

Q. *How does that appear?*

A. *Upon this Principle, Namely, that no Man owes his Enemy Truth.*

Q. *Why so?*

A. *Because then he owes what may be a means for his Preservation.*

Q. *What Use do they make of this Principle?*

A. *That Protestants being Adversaries to the Church of Rome, her Sons owe them nothing but Ruin and Destruction; and the vilest means they can use for that End are Meritorious and Glorious.*

These are the concluding Questions and Answers of the Author's Catechism; which serve likewise for an Introduction to that unparallel'd Piece of *Unchristian Slander*, whereof I have spoken in the *Preface*, and where the vile Calumny contain'd in the last Question and Answer is likewise sufficiently confuted. I shall only add one unquestionable Proof of the Falshood of it. The unfortunate King *Charles I.* was certainly a zealous Protestant: Yet the whole *Roman Catholick Nobility and Gentry* ventured their Lives and Fortunes in his Service. And tho' the signal Services they had done him were soon after forgot by his Protestant Successor, they were always so eminent for their Loyalty to him, that a facetious Gentleman at Court took one Day the Liberty to tell King *Charles II.* that the *Papists were the best Cattle he had: For tho' they had been sold thrice, he had them still upon his Hands.* Nay soon after the King's Restoration 'twas to the pure Zeal of the *Catholick Lords* for his Majesty, that the Protestant Bishops ow'd in a great Measure their being restored to the House of Lords. For there was not a Catholick Lord but gave

his Vote for them. And they had no other Motive to induce them to it, than the Prospect of strengthening the King's interest in that honourable Assembly, by the Addition of 26 sure Friends to the *Crown*; as they doubted not but they would always be. So notoriously false is it what the *Catechist* affirms: viz. *that Protestants being Enemies to the Church of Rome, her Sons owe them nothing but Ruin and Destruction.* And as this is the whole Foundation of his malicious Answers to the other six Questions, 'tis plain they are as false as the Principle, on which they are grounded. 'Tis false, (I say) that *Roman Catholick Criminals receive Absolution upon Condition that they deny or conceal the real Crime for which they dye.* 'Tis likewise false, that it is a Principle of our Religion, *That no Man owes Truth to his Enemy.* On the contrary we are expressly taught, that *Faith, Justice, Truth, and Honesty* are *Duties* we owe to all Mankind.

Ay, but *our Church forbids us to Confess to Protestants, whom we call Hereticks.* What! would the *Catechist* have the *Roman Catholicks*, that are executed, confess their Sins to the *Ordinary of Newgate*, to have them cry'd about *London Streets*, as soon as the Breath is out of their Bodies! I frankly own they make it a Matter of Conscience not to die in the Communion of *Paul Lorain*, and have so mean an Opinion both of his *Absolution* and *Secrecy*, that they will never trust to either.

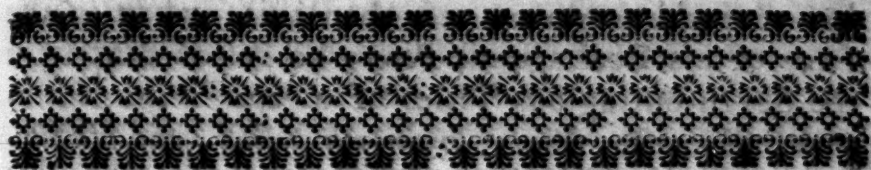
However the *Catechist* will needs have it that *Jesuits, Priests*, and others among us that are executed for *Treasons, Murders, &c.* die not like Christians. *Because* (says he) *they do not confess their just Deserts, that bring them to that Punishment.* Well! I bless God, I never yet heard of any one *Priest* or *Jesuit* exe-

cuted for *Felony* or *Murder* in *Great Britain*, as the Author's Words plainly insinuate. And so that Part of his Charge is as trifling, as it is malicious. And as to those among the *Catholick Laity*, who come to that Misfortune, tho' they seldom care for making Speeches at the Place of Execution, I never heard of any one that denied the Fact, for which he was justly condemn'd. Nor is it lawful to do it upon any Pretence whatsoever: Nay I am sure there is not a *Priest* in *England* or elsewhere, that would give Absolution to a Criminal, who should offer to deny with his dying Breath the *Felony* or *Murder* he had really committed.

But as to the Crime of *Treason*, the *Catechist* either means those *Jesuits* and *Priests* who have been executed by the *Sanguinary Laws* of *Queen Elizabeth*, meerly for performing their Priestly Functions (an Account whereof may be seen in *Stow*) and this Sort of *Treason* they never were ashamed to own: Or he means those *Jesuits* and *Laymen*, who suffer'd in *Oate's Plot*; and if these were the Persons that dyed not like *Christians*, because they disown'd the Fact for which they suffer'd, then the *primitive Martyrs*, who in the very first general Persecution under *Nero* were put to Death for burning the City of *Rome* (as it was alledg'd against them) must also be accused of *not dying like Christians*, since they all unanimously disown'd the Fact. And the Case is so exactly parallel, that the *Catechist* must be lost to all Shame as well as Conscience, if after the Nation has been so solemnly disabus'd in Reference to that *Sham-plot* and the innocent Sufferers in it so fully clear'd, he persists to maintain that the *Papists* were any more guilty of Conspiring against King *Charles II.* than the *primitive Christians* were of Burning

Rome. But if the *Catechist* speaks of Executions of a *later Date*, I shall only desire him to remember, that *Papists* were not the only Sufferers in those Occasions: For they dyed in very good *Protestant* Company: And I never heard any one say, but they dyed as much like good *Christians*, as their *Protestant* Fellow-Sufferers.





T H E A P P E N D I X.

Wherein it is chiefly proved, that Popery is neither a traiterous nor bloody Religion.

THE *Roman Catholick Religion*, as it differs from *Protestancy*, was in Possession of whole *Christianity* for many Ages before the pretended *Reformation*: And at this very Time is profess'd by the most learned and flourishing Kingdoms of *Europe*. It was brought into *England* above Eleven hundred Years ago, where it flourish'd without any Change for the space of Nine hundred Years together; and in that Tract of Time has frequently been water'd with the Blood of *Martyrs*, adorn'd by innumerable Persons eminent for *Holiness* and *Learning*, confirm'd by innumerable Decrees of *Councils*, supported by the whole Legislative Power of the Nation, and maintain'd by the Authority of the very best, the wisest, and most glorious Kings that *England* ever produced.

Now suppose a Man should have the boldness to assert, that for so many Ages together all the *British Kings* and *Bishops*, together with their *Councils*, *Universities*, and *Parliaments*, were either Madmen or *Atheists*, would not every Man of Sense and Modesty cry out Shame upon him? Yet our *Catechists*

has ventur'd to do no less than this, when in the Fury of his Zeal against *Popery* he bestow'd upon it the Seven outrageous Titles of a *superstitious, idolatrous, damnable, bloody, traiterous, blind, and blasphemous Religion*: Which in Effect is charging all the formention'd honourable Professors of it with downright *Folly* or *Atheism*: Since it is manifest, that if this infamous Character be really due to the *Roman Catholick Religion*, a Man must be either a *Foot* or *Atheist* to make open Profession of it. Let the *Catechist* answer it as he can.

But why do I here trouble my self with repeating this scurrilous Piece of Slander, which doubtless must in the Judgment of all sober Men discredit the Author himself much more than those it strikes at? My Answer is, That the Occasion of my repeating it here is the Author's repeating it in the *Appendix* of his *Catechism*, where he pretends to prove the whole Charge in *Seven* distinct *Paragraphs*, answerable to the *Seven Titles* he has bestowed upon us: Two of which I intend to take here chiefly under Examination: For the greatest Part of the rest is already answer'd in the preceding Tract.

The 6th and 7th *Paragraphs* under the Two Heads of *Popery* being a *Blind* and *Blasphemous Religion* are so exorbitantly *scurrilous* and *abusive*, that they look more like the Ravings of a Person in a raging Fit of Madness, than an *Invective* compos'd by a Man in his Senses. In the latter of the Two *St Gregory the Great* is represented by him as a *Blasphemer*. I thank him however, for allowing that great *Saint* and *Doctor* of the *Church* to have been a *Papist*, and I am in no Pain about his Letter to the Emperor *Phocas*. After that he charges several of our approved *Divines* with teaching, that *Jesus-Christ* was capable of *Vice* and *Folly*; and accuses our whole *Church* of

of Attributing all the *Prerogatives* of the *Divine Nature* to the *Blessed Virgin* and the *Pope*: Both which are detestable *Calumnies*. Then he proceeds to compare us with *Jews*, *Turks*, *Heathens*, and those of *Calicut* who adore the *Devil*; nay he gives their Principles the Preference to those of *Papists*; and concludes with this noble *Epiphonema*, SUCH IS THEIR BLASPHEMY! I leave *Protestants* themselves to make what Judgment they think fitting of such an unchristian *Writer*.

But in the 6th *Paragraph* upon the *Blindness* of *Popery*, there is a Piece of such an extraordinary Size of Slander, that I cannot but record it here to the everlasting Honour of the Author. *Popery*, (says he) is a blind Religion, which leaves the *Papists* no Sense nor Notice of many Sins: No Conscience of the most: No Fear of any: No not of the worst; such as themselves call deadly Crimes: Nay it gives as much Security to such Wickedness, as the heart that has sold it self to it can wish for; pag. 36. 37. Was there ever any Thing so extravagant! Truly there is but one Thing can be alledg'd to excuse it, viz. that the Author was not *compos mentis* when he wrote it.

What follows has something in it very childishly ridiculous, viz. That as a certain General first blinded his Men, and then led them into the Enemies Quarters, just so do our Priests. And all the Answer that can be had from the common Sort amongst them is this. Namely, they believe as the Priest bids them, and if he deceives them THE DEVIL TAKE HIM, pag. 37. I heartily exhort the Catechist to remember that the Devil is the Father of Lies: And will certainly challenge those as his due, who shew themselves to be his true Children by following such an infamous Practice.

I come now to the Two remaining Articles of Impeachment against *Popery*, viz. its being a traiterous

bloody Religion. Which is so foul a Character in the Eyes of all Mankind, that I hope it will not be taken amiss, if I endeavour to wipe it off.

§. 1.

Popery is not a traiterous Religion.

First then I observe, that if *Popery* were a *traiterous Religion*, it would have been morally impossible that so many *Kings* and *Nations* should ever have embrac'd it. Yet there is scarce a Nation in the known *World*, but has embrac'd it some Time or other, nay and continued in the Profession of it for many hundred Years together. At this very Time the *Emperor*, the *Kings* of *France*, *Spain*, *Portugal*, and *Poland*, besides numberless other *Sovereign Princes* of a lower Rank, are not only stanch *Papists* themselves, but extremely jealous of the least Change of Religion in their respective Dominions. And are all these so careless of their own true Interest, or so little concern'd for the safety of their *Crowns* and *Persons*, that if they found by Experience, that *Popery* is a *traiterous Religion*, destructive to Loyalty even by its Principles, and encouraging Subjects to rebel against their Princes, they would profess themselves the Protectors of it? This surely cannot be probable. 'Tis therefore manifest that *Roman Catholick Princes*, who cannot be ignorant of the Principles of their own Religion, are fully satisfied, that *Popery* is not prejudicial to the *Prerogative* of Sovereigns; that *Canonical Obedience* to the *Pope* is not inconsistent with the *strictest Allegiance* to *Kings*; that it neither teaches *Treason* nor *Rebellion* against *lawful Powers*; and that by Consequence it is not a *traiterous Religion*, as the *Catechist* is pleased to stile it.

In

In effect, there is not a *Catholick King* in *Europe*, but is as faithfully obey'd by his Subjects, as any *Protestant King* whatsoever. Nay even those little Princes in *Italy*, who border next upon the *Pope's Dominions*, would make no Difficulty to oppose him with open Force, if he should invade their *just Rights*, and they would be as well served by their Subjects in such a Cause, as any other. Which is a convincing Proof, that their *subjection* to the *Pope* in *Spirituals*, and their acknowledging his *Headship* or *Supremacy* over them in a meer *Spiritual Capacity*, is no Prejudice to their *Loyalty*, nor a Handle for *Treason* or *Rebellion* against their *lawful Sovereigns*.

But let us turn our Thoughts a little homewards, where in the space of a little more than 150 Years since the Beginning of the *English Reformation*, we shall find more Blood spilt in *Rebellions* on the *score of Religion* by the Hands of such as stile themselves *Protestants*, than in the space of 900 Years before it. I say, *on the Score of Religion*; For all the Blood that was spilt in *Scotland* for the dethroning of *Queen Mary*, and that large Effusion of it in *England* during the *Civil Wars* had no other Pretence to colour it than that of *Religion*: Otherwise *King Charles* (whose *Motto* was, *pro Religione & Patria*) would not be a *Protestant Martyr*; and it is well known they were not *Papists*, but *dissenting Protestant Brethren* (as they are usually stiled) that brought him to the *Block*.

I shall only add this Observation, That from the full Establishment of *Christianity*, that is, of *Popery* in *England* till the *Norman Conquest*, which contains about 400 Years, there were the fewest *Rebellions* in it that ever were known. And yet the *Religion* call'd *Popery* never flourish'd more in this *Island* than during those four Centuries, in which it produced the

most glorious Race of Kings, that ever graced the *British* Throne. It was chiefly to the *Religious* Generosity of those Times, that *England* was indebted for the best Part of her richest Foundations, and those noble *Abbeys* and other *Religious Houses*, which till they fell a Prey to the Luxury and Avarice of an Arbitrary Prince, were not only a sure Refuge for all indigent Travellers, but a constant Relief for all the neighbouring Poor about them. Nay 'tis to those very Times of *Zealous Popery*, that *Protestants* are still indebted not only for many of their most stately *Cathedrals* yet standing, but particularly for both their famous Universities of *Cambridge* and *Oxford*, the one founded by *Sigibert*, the other by *Alfred*, two Kings of the *Saxon* Race. And is it not very strange, that if *Popery* were a *traiterous Religion*, a Nation Professing it should flourish most, and enjoy the greatest Tranquility in those very Times, in which it was the most zealously addicted to it? This surely will appear morally impossible to any thinking Man: Because *Treachery* is the Source of *Wars* and *Confusion*; and these bring Misery and Desolation into a Country, where they prevail.

However the *Catechist* will say perhaps, That tho' *Papists* may be loyal to Princes of their own *Religion*, they are bound by their Principles to seek the Destruction of *Protestants*. But this vile Calumny is already answer'd in the *Preface*, where I took Notice that the *Dutch*, who are none of the least politick People in *Europe*, make no Difficulty to admit *Roman Catholics* into their Troops, and employ them against any *Catholic* Prince, when the Service of the Common-wealth requires it. So well are they assured of their *Loyalty*, and that the very *Principles* of their Religion oblige them to it. Nay may we not confidently say, that unless the *Prince of Orange*

himself, whom all the World esteem'd a wise and Politick Prince, had been fully convinced of this Truth, he would never have made such an impolitic Step, as to bring Six thousand *Papists* over with him to fight against a *Popish Prince*? What Pity therefore is it, that our *Catechist* was not of his Privy Council, to let him know that *Popery is a traiterous Religion*, and so dissuade him from trusting himself in the Hands of so considerable a Body of *Papists*, who would certainly betray him? For 'tis very certain, that not one either of his *Dutch* or *English* Counsellors, no not *Bishop Burnet* himself that scourge of *Papists*, nor the *Earl of Shrewsbury*, who had been one himself and came over with him, knew any Thing of this important Secret.

§. 2..

Of the Loyalty of the English Roman Catholicks during the Civil Wars.

WELL, but are there no *Domestick* Instances of *Catholick Loyalty to Protestant Princes*? Yes surely. For we need but look back upon the Transactions in this Kingdom, when it was the Theater of a bloody Civil War, and we shall find such memorable Instances of it, that the *Catechist* must have a Forehead doubly plated with Brass to accuse us of having had a Hand in the Death of King *Charles the First*; as he does in his pretended Proof of *Popery* being a *traiterous Religion*, pag. 36. Nay he may as well accuse *Papists* of the Murder of *Julius Caesar*; and the one will be believed as much as the other by Men of Sense and common Honesty.

But Protestant Historians have themselves taken sufficient Care to transmit to Posterity both the

Names and Religion of the Authors of that bloody Tragedy. In Effect, we need but have Recourse to common Sense to be convinced that they who took up Arms against the King, who seiz'd his Magazines and Towns, who charged him in the Field, and pursued him with Fire and Sword till they made him their *Prisoner*, were alone the *Parricides* that took away his Life: And nothing can be more ridiculously injurious, than to impute any Part of the Guilt of it to those who were ruin'd in their Fortunes, and lost their Lives in Defence of him.

I have a Catalogue by me of above 200 *Catholics*, some Men of Quality, most Gentlemen of ancient Families, who died in the *Bed of Honour* for his *Majesty*, and seal'd their *Loyalty* with the last drop of their Blood: viz. 16. Colonels, 18. *Lieutenants Colonels*, 16. *Majors*, 72. *Captains*, 21. *Lieutenants and Cornets*, 43. *Voluntiers*, and 17. more, whereof there were 2. *Lords*, 11. *Knights*, and 4. *private Gentlemen*, whose Posts in the Army are not specified in the List. And if so many *Catholick Officers* lost their Lives, it cannot be doubted but the Number of those that escaped was much greater, as likewise that of common Soldiers in Proportion. Whereas the Challenge has been often made to *Protestants* to produce ten *Papists*, I may say two, who in all that Confusion of Civil Wars ever drew their Sword against the King.

I shall produce the Testimony of some *Protestant Writers*, who are above all Exception. First, Dr. Stanhope in his Book intitl'd *The surest Establishment of the Royal Throne*, pag. 30. writes thus. *It is a Truth beyond all Question, that there were a great many noble, brave, and loyal Spirits of the Roman Persuasion, who did with the greatest Integrity, and without any other Design than satisfying Conscience adventure their Lives*

Appen. 5. 2. during the Civil Wars. 181
in the War for the King's Service, And that several, if
not all of those were Men of such Souls, that the greatest
Temptation in the World could not have perverted, or
made them desert the King in his greatest Miseries. How
different is this from the Character the Catechist has
given of us!

2dly, A Protestant Bishop (for he was the reputed
Author of the Book) in his *State of Christianity in
England*, pag. 25. writes thus of us. *The English Pa-
pist* (says he) *for his Courage and Loyalty in the last
War deserves to be recorded in the Annals of Fame and
History. And perhaps this may not be unworthy of No-
tice, that whensoever the Usurper, or any of his Instru-
ments of Blood or Sycophancy resolved to take away the
Life or Estate of a Papist, it was his LOYALTY not Re-
ligion, that exposed him to their Rapine and Butchery.*

This agrees exactly with what is writ in the His-
tory of the *Pyrenean Treaty* printed in *Holland*, pag.
4. viz. that the *Duke of Crequi*, at the Request of
the *Queen-mother of France*, interceding for a Mitiga-
tion of the Persecution against *Papists*, *Cromwel*
made Answer, *That they were his greatest Enemies.*

3dly, The Author of the *present State of England*,
printed Ann. 1692. writes thus. *There are some few
Families in several Parts of England have persisted in
the Romish Religion, and are usually call'd Papists. A-
gainst these there are divers severe Laws. But their Num-
ber being not considerable, NOR THEIR LOYALTY FOR
MANY YEARS LAST PAST QUESTIONABLE, these
Laws have been more rarely put in Execution.*

These Protestant Testimonies are Authentick
Proofs of the loyal Behaviour of *Roman Catholicks*
during the Civil Wars. I shall only add one Re-
mark, That in those turbulent Times, when Loyalty
was put to the hardest Trials, and even some
bright Stars of the Church of England fell, the

main Body stood firm to the *Crown*; in those Times, I say, the Loyalty of *Roman Catholicks* was so conspicuous, and so well known, that *Papist* and *Cavalier* were become Synonymous Terms. Because there was not a *Papist* but was esteem'd a *Cavalier*, nor a *Cavalier*, but was nick-named a *Papist*.

§. 3.

King CHARLES II. preserv'd by Roman Catholicks after the Defeat of his Army at Worcester.

NOR did their Loyalty End with the Life of King *Charles I.* but continued the same to his *Protestant Successor*, who after the fatal Defeat at *Worcester*, ow'd his Preservation next to God to the inviolable Fidelity of *Roman Catholicks*, whom neither the Promises of a considerable Reward could corrupt, nor the Threats of certain Death deter from their Duty.

My Lord *Clarendon*, Part. 3. Bobk 13. pag. 321. is pleas'd to say, *It is a great Pity that there was never a Journal made of that miraculous Deliverance.* But what hinder'd his Lordship from making such a *Journal*, since in the very same Page he tells us in the *Margin*, That he had all the *Particulars* of the King's *Escape from his own Mouth*? I can guess at no other Reason for it, than that his Lordship was afraid to foul his Paper with the *Names* of too many *Papists* concern'd in it. Since therefore this noble Peer was pleas'd to content himself with barely lamenting the Want of such a *Journal*; I hope it will not be unacceptable either to the *Protestant* or *Catholick* Reader, if I present the Publick with a short Abstract of one printed many Years ago, and subscribed by Two of those worthy Patriots, who were themselves

principal Actors in the glorious Undertaking of the King's Deliverance. However the *Journal* I promise is only of the *six first Days* after the Loss of the Battle: When there was the strictest Search made after his Majesty's Person, and the Reward of a Thousands Pounds was promised to the Discoverer, and the Penalty as in Cases of *High Treason* denounced against any one that should conceal him. For it was in those six Days of the King's greatest Distress, that he was entirely in the Hands, and under the Protection of *Roman Catholicks*: As will appear from the following Account.

Wednesday the 3d of *September* Ann. 1651. was the fatal Day, on which the King's Army was defeated at *Worcester*, and himself forced to fly attended on by several *Lords* and *Gentlemen*: Amongst whom was my Lord *Wilmot*: and Colonel *Giffard*. The Darkness of the Night favour'd their Flight; and Colonel *Giffard* (who was a *Catholick Gentleman* of *Staffordshire*, and well acquainted both with the Roads and *Catholick Families* of that Country) served as Guide, and conducted the King to *White-ladies*, where he arrived on.

Thursday Morning. Here his Majesty changed his Cloaths, cut his Hair, colour'd his Face brown with *Walnut-leaves*, put on a patch'd Coat, a coarse Shirt, a pair of clouted Shoes, and every Thing else suitable to the Dress of a poor Contry Peasant. Being thus disguised he dismiss'd all his Retinue, and committed his Person to the Fidelity of the *Pendrels*. These were three Brothers; *William*, who was Tenant in a Neighbouring house of the *Fitzherbert's* call'd *Boscobel*. The other two call'd *Richard* and *John* were poor labouring Men at or about *White-ladies*. The King spent the rest of this Day in a Neighbouring Wood, accompanied only by *Richard Pen-*

Threl: For his Brother *John* was gone to conduct my Lord *Wilmot*, as shall be seen more at large immediately. When it grew dark, his Majesty attended only by the same *Richard* set forward towards *Madely*, a little Town or Village in *Shropshire* situated near the *Severn*, with Intention to pass that River into *Wales*. But coming near the Place, one Mr *Wolf* a *Catholick* of *Madely* inform'd his Majesty, that all the *Fords* and *Passages* were so strongly guarded, that he could not avoid being taken if he proceeded: And it being dangerous either to enter into the Town, or return by Day-light, the King took up his Lodging in one of Mr *Wolf's* Barns, where he continued all

Friday, and towards the Evening return'd back into *Staffordshire* with *Richard* his faithful Guide, who brought him to his Brother *William* at *Boscobel*; which Place they reach'd towards the Morning of

Saturday. And here it was that to prevent the Danger of the King's being discover'd by those, who might come to Search the House, he was conceal'd in *Boscobel-wood* in the Tree since call'd the *Royal Oak*, together with Colonel *Carloes* a *Catholick* Officer in the King's Army, who after the Loss of the Battle had fled thither for Shelter, Under which concealment his Majesty was forced to continue the greatest Part of *Saturday*, and

Sunday: Till about Midnight he was conducted by the *Pendrels* on a Millers-horse to *Moseley*, the House of one Mr *Whitgrave* a *Catholick* Gentleman of a good Estate: Where he was very well accommodated with Lodging and Diet, and served with great Respect by the Master and Mistress of the House, and Mr *Hudleston* the Priest of the Family. And in this Sanctuary he continued all

Monday and *Tuesday* till about Midnight; when his

his Majesty took leave of his faithful Host, and was brought by my Lord *Wilmot* to *Beniley*, the House of Colonel *Lane*, and distant three Miles from *Moseley*.

This is the *Journal* I promised as a Supplement to that Part of my Lord *Clarendon's* History, where he so much laments the Want of it, and wherein his Lordship's Memory was pleased to fail him. But as I was unwilling to interrupt the series of my *Journal*, or perplex it with a Mixture of Accidents not so immediately relating to his Majesty; I have yet said nothing of the Adventures, that befel my Lord *Wilmot* with his faithful Guide *John Pendrel*, and by what lucky Accident his Lordship came to rejoin the King: Of which I shall now give a brief Account for the clearer Understanding of the *Journal* I have made:

On *Thursday* Morning the Day after the Battle, as soon as the King had dismiss'd his Retinue from *White-ladies*, my Lord *Wilmot*, who was one of the Number took *John Pendrel* to guide him into the common Road between *York* and *London*, intending to make his Escape that Way. But finding the Ways block'd up on all sides, his Lordship took Refuge in the House of one Mr *Huntbatch* of *Brinsford* near *Moseley*, and about four Miles from *White-ladies*: From whence he sent his Guide *John* to *Wolverhampton* to see how Matters stood there. But *John* finding no Security in those Quarters, as he was going back to my Lord *Wilmot*, by the singular Conduct of Divine Providence met the abovesaid Mr *Hudleston*, whose Person and Character he was very well acquainted with, and therefore made no Difficulty to let him into the whole Secret: viz. that he had left the King on *Thursday* at *White-ladies* with his Brother *Richard*, and that himself had the same

Day, but in vain, endeavour'd to forward the Escape of a Man of Quality, who lay then conceal'd at *Brinford* near *Moseley*, and would certainly fall into the Hands of the Rebels, unless he could prevail with Mr *Whitgrave* to receive him into his House at *Moseley*. Whereupon Mr *Hudleston* immediately took *John* home with him, and there proposed the thing to Mr *Whitgrave*, who without Hesitation undertook the Concealment and Protection of his Lordship; made him a Visit at *Brinford*, and about ten of the Clock at Night brought him to his own House. But because the Stables were too near the common Street, he sent my Lord's Horses to Colonel *Lane* at *Bentley*, a near Neighbour of his, whose Honesty he told my Lord *Wilmot* he could safely depend upon.

The next Day being *Friday* *John Pendrel* was sent back by his Lordship to *White-ladies*, to know what was become of the King. But all the Intelligence he could get was, that his Majesty was gone towards the *Severn* with his Brother *Richard*, with Intention to pass into *Wales*. Upon this Information my Lord *Wilmot* resolving to follow the King thither, sent back for his Horses from *Bentley*, and went thither the next Night, designing to take the Advantage of a Pass, which (as his Lordship had been inform'd) Mrs *Lane* had casually procured for her self and a Servant, for a Journey to *Bristol*: And *John Pendrel* went back to *White-ladies*.

The next Day was *Saturday*, and Mr *Whitgrave* heard nothing of the King all that Day. But on *Sunday* early in the Morning, as he was Entertaining himself with Mr *Hudleston* full of Anxiety for the King's Safety, *John Pendrel* came running to him in great Haste, and told him that his Majesty having been disappointed of his design'd Passage over the *Severn*,

was come back with his Brother *Richard*, and was then at *Boscobel* in great Perplexity, what Course to take for his farther Security. Whereupon Mr *Whitgrave* and Mr *Hudleston* being deeply concern'd for the King's imminent Danger, took *John* with them and went immediately to *Bentley*, where being admitted to my Lord *Wilmot*, they acquainted him how Matters stood: And it was resolv'd upon mature Deliberation, that my Lord should come back about eleven at Night to *Moseley* in Order to meet the King there: That *John* should return to *Boscobel*, and from thence conduct his Majesty about the same Time of the Night to a certain Station near Mr *Whitgrave's* House, where Mr *Hudleston* was to attend and receive him. All which was perform'd accordingly: Only the King came about two Hours later than my Lord *Wilmot*. And here it was his Majesty was shelter'd from Sunday to Tuesday Night, as I said before. But on Monday Night my Lord *Wilmot* parted from *Moseley*, and went back to *Bentley* to prepare all Things for the King's Reception there, and take due Measures with Colonel *Lane* for his secure Passage into *France*.

During his Majesty's stay at *Moseley* he was lodg'd in Mr *Hudleston's* Chamber by Reason of the Convenience of a direct Passage, which that Chamber had into a private Hole, where the Priest of the Family was often forced to lurk. And his Majesty was once obliged to take Shelter in it upon a sudden Alarm, that a Party of the Rebels were coming towards the House. Their Approach was timely discover'd: And the King being convey'd into this private Place, Mr *Whitgrave* had the Presence of Mind to go down and meet the Soldiers at the gate in Order to prevent a farther Search. They Seiz'd violently upon him, and would have hurried him to

Prison as a Person engaged for the King at *Worcester*; but he assured them he had been a long Time Sick and Infirm at Home; and call'd in Neighbours to attest the same. Whereupon they became more tractable and let him go. And so his Majesty was released from his Confinement, and the Night after conducted to *Bentley*.

This is an exact Summary of Mr *Hudleston's* printed Relation: The Veracity whereof cannot in the least be question'd: Since it contains nothing but Facts he either was an *Eye-witness* of, or had from the *Pendrels* themselves; one of which never quitted the King from *Thursday* Morning till *Sunday* Night, when Mr *Hudleston* conducted him into Mr *Whitgrave's* House. His printed Relation is Subscribed,

Thomas Wishgrave,
John Hudleston.

I need not acquaint the Reader how well the King was entertain'd by Colonel *Lane* at *Bentley*; or how Serviceable that loyal *Protestant* Family was in compleating the glorious Work of his Majesty's Deliverance, so happily begun by *Roman Catholics*. For all the Particulars of this latter Part of it both as to *Persons*, *Time*, and *Place*, are so fully and distinctly set down by My Lord *Clarendon*, that nothing can be added to the Exactness of his Relation. Nay his *Lordship* appears on a sudden like a Man broke loose from very disagreeable Company, and every stroke of his eloquent Pen discovers the inward Satisfaction of his Mind, in particularizing the Adventures that beset his Majesty from the Moment he was put into the Hands of his good *Protestant* Subjects: Whereas his *Lordship's* Account of the Six memorable Days I have spoken of, is so very

lame and defective, so intricate and obscure, nay even so wide from the real Truth, that it is plain his *Lordship* was handling a Subject, in which he could find no manner of Relish: And which would have redounded too much to the Credit of his Majesty's *Catholick* Subjects, had he set it in a clear and true Light. I shall make bold to produce some few remarkable Instances of what I say.

First, his *Lordship* stifles the Names of all the *Catholick Houses*, in which the King was Shelter'd. So that neither *White-ladies*, nor *Boscobel*, nor even *Museley*, is so much as once mention'd in his Book.

2dly, Neither Colonel *Giffard*, who conducted the King to *White-ladies*; nor Mr *Wolf*, who hid him in his Barn; nor Mr *Whitgrave*, who lodg'd him in his own House from *Sunday* till *Tuesday* Night, nor finally any one of the three honest *Pendrels*, who were so signally instrumental both to his Majesty's and My Lord *Wilmot's* Preservation, is ever once nam'd by his *Lordship*. And let any one judge what sort of a Narrative of the King's Escape that must be, in which not one of the foremention'd Names either of *Places* or *Persons* is to be found.

3dly, His *Lordship* tells us pag. 319. that on the Morning after the Battle, his Majesty, after having discharged his Servants, betook himself alone into an adjacent *Wood*. Whereas nothing is more certain, than that *Richard Pendrel* accompanied the King all that Day in the *Wood*, and at Night guided him every step of the Way to *Madely* on the *Severn*, and the next Night back again to *Boscobel*: Tho' his *Lordship* pag. 322. is pleas'd to allot this Piece of Service to Captain *Careless*, alias, *Colonel Carloux*: to avoid as I suppose the sullying his noble History with the ignoble Name of *Richard Pendrel*.

4thly, His *Lordship* by I know not what strange

Mistake or Forgetfulness declares positively p. 324. *That the King never was carried to any Gentleman's House:* And he leaves his Readers to guess, whether the *Papists* used this Caution for the *King's* Safety, or their own. But I dare confidently say his *Lordship* has injured the Credit of his own History much more, than the Reputation of those loyal Patriots by so palpable a Misrepresentation of the Matter. What! Was Mr *Whitgrave* no Gentleman! Was not *Moseley* a Gentleman's House! And was not his *Majesty* shelter'd there from *Sunday* to *Tuesday* Night! Was it not there that the courageous Mr *Whitgrave* exposed himself to the Fury of the Soldiers, whilst his *Majesty* was secured in the lurking Hole, formerly the Sanctuary only of *Priests*! And how then could his *Lordship* be capable of such an Oversight as to affirm, *that the King never was carried to any Gentleman's House?* Nay had it not been for the worthy Gentleman of this House, where both the Lord *Wilmot* and his *Majesty* were harbour'd, 'tis probable they had never been brought acquainted with Colonel *Lane*, who was afterwards so great an Instrument of the Escape both of the one and the other.

I omit several other Particulars, wherein the Narrative his *Lordship* has dressed up differs as much from Mr *Hudleston's* plain Relation, as a Romance differs from true History. And all this his *Lordship* seem'd to be driven to for no other Reason, than to avoid the ungrateful Task of mentioning either *Moseley*, or Mr *Whitgrave*, or any of the *Pendrels*; whose Names deserve to be transmitted to Posterity in Letters of Gold. And here I heartily wish our Adversaries would reflect seriously with themselves, how much it is to be suspected, that *Roman Catholics* have seldom or never entire Justice done them by common *Protestant* Writers, since so great a Man

as My Lord *Clarendon* suffer'd himself to be carried away by the Violence of Prejudice to a Partiality never to be excused. However, if these Papers should ever happen to fall into the Hands of any *Protestant*, I hope at least he will be fully convinced, that *Roman Catholicks* deserve not the foul Character, which the *Catechist* has given of them; and that they, who gave such signal Proofs of their inviolable Fidelity to two *Protestant Princes* Successively, even in the Time of their greatest Distress, were not taught by the Principles of their Religion, to seek the Destruction of Protestants by all Means possible, or to practise Treason and Rebellion against their lawful Sovereigns, as this vile Writer has had the Malice to affirm. But let us now consider the *Facts*, he has pick'd up to give some Colour to this unchristian Calumny.

§. 4.

The Facts produced by the Catechist to prove Popery a traiterous Religion are wholly impertinent.

THE Facts he has produced are five in Number; two foreign, and three domestick. The two foreign ones are the Murder of *Henry IV. of France* by *Ravaillac*, and the Poisoning of an Emperor with a consecrated Host: Upon which the *Catechist* makes this smart and witty Remark (for he can be very Witty when he pleases) that he never yet met with a Religion before, that could poison their God to kill their Emperor. But it is absolutely false that the Emperor (*Henry VII. whom the Catechist means*) was poison'd with a consecrated Host. As *Natalis Alexander* has fully proved, *T. 7. Hist. Eccles. p. 272. & seq.* And if it were true could not justify the *Catechist's* Charge. For when any particular Practice is ascribed

to *such* or *such* a Religion, the Meaning of it is not, that there are some Persons of that Religion, who do *so* or *so*: But the true Meaning is, that they are taught to do it by the *Principles* of their Religion. Now if the *Catechist* can prove, that either *Ravaillac*, when he stabb'd the *King*, or the *Sacrilegious Priest*, whom he supposes to have poison'd the *Emperor* with a *consecrated* Host, acted according to the *Rules* and *Principles* of their Religion, then he will have Reason to cry out, *he never met with such a Religion before*. But if he cannot prove any Thing like this, as he knows very well he cannot, nothing can be more impertinent than to produce those *Facts* for *Proofs*, that *Popery* is a *traiterous Religion*. For I only desire him to answer me this short Question, whether every Religion be *traiterous*, that has had *Traitors* of its *Communion*? If so, then wo be to a certain Church I know.

But let us put a familiar Instance. Great Numbers of *Protestants* both Men and Women are yearly condemn'd in *London* for *Thieving*, *House-breaking*, *Murder*, &c. Suppose now some wise-aker upon a Day of Execution should ask what Religion those Men and Women were of, that were going to Suffer? And, being told they were all true *Protestants*, should with Hands and Eyes lifted up to Heaven cry out, *he never met with a Religion before that taught Thieving, Murder, &c.* would he not deserve to be rewarded with a Fool's Cap? I leave the *Catechist* to make the Application of the *Parable*, as his own Judgment shall direct him. However the Moral of it is instructive, and will inform him, that there may be and will be wicked Men in all Religions whatsoever, and that the Crimes they fall into are not to be ascribed to their Religion, unless its very *Principles* encourage their Wickedness.

This

Thus much for the Catechist's two foreign Instances to prove Popery a traiterous Religion. His three domestic ones are set down thus. *Their Attempts on Queen Elizabeth by Pistol and Dagger, on King James by the Powder-Treason, on King Charles the First, &c.* Here he accuses us of having had a Hand in the Murder of King Charles, as I mention'd before. But I hope I have said enough concerning that Matter to make him blush, if he be capable of it.

As to the first Fact he speaks of, viz. *the Attempts of Papists on Queen Elizabeth*, I presume he chiefly means *Babington's Conspiracy*, of which *Cambden* himself gives such a confused Relation, dress'd up with Circumstances so very improbable in themselves, and interwoven with so much Court-juggle, that *Sanderson* a Protestant Historian in the *Life of Queen Mary of Scots* has the following remarkable Words relating to that Business. *Which Design* (says he) *is so pieced and patch'd together by those that write of it, as if each Man's Fancy in Reference to the Publick must needs take Effect of Rebellious Interpretation.* pag. 113. 114. And in the very next Page he tells us, that the *Queen of Scots* being then committed to the close Custody of *Sir Amias Pawlet*, his Baker (*Cambden* calls him his *Brewer*) was bribed by Secretary *Walsingham* to counterfeit a Fidelity to her, and offer his Service by Means of a private Hole in the Wall, to convey Letters to and fro between her and the Conspirators: *Which Letters* (says *Sanderson*) *were sure to be open'd and read by Walsingham, who got the Keys of the Cyphers, and HAD ANSWERS COUNTERFEITED TO INVOLVE WHOM HE PLEASED TO SUSPECT IN THE PLOT.* And who does not see that any Plots may be hatch'd, ripen'd, and model'd into what Shape you please by such vile Artifices?

I shall add this one Reflection more: *viz.* that if it were literally true as the *Catechist* says, that the *Papists* form'd several Attempts upon Queen *Elizabeth* by *Pistol* and *Dagger*, 'tis morally impossible that in a Reign of 43 Years not one of them should take Effect, at least so far as to be only prevented in the very Execution. For since any Man is Master of another Man's Life, if he does not value his own, there's nothing can hinder a Man seriously bent upon such a Villany, and fully resolved to hazard his own Life, from finding an Opportunity to attempt it at least some Time or other: As is manifest from innumerable Examples both at home and Abroad. And since no one Design of this Nature was ever brought to the Ripeness even of an ineffectual Attempt in so long a Reign as that of Queen *Elizabeth*, I may modestly say, the many pretended Designs upon her Life with *Pistol* and *Dagger* favour more of *Romance* than Reality. And indeed the plain truth of the Matter is, that the principal Designs of *Babington's* Conspiracy was to set the Queen of *Scots* at Liberty, and rescue her out of the Jaws of Death. But there was a Necessity in those Days of keeping the Peoples Ears continually warm with dismal Cries of *Popish Plots*, both to prepare them for the barbarous Murder of a *Popish Queen*, tho' an absolute and independent *Sovereign*, and to palliate the severe Treatment of *Roman Catholicks* in those Times.

But take it now for granted, that *Babington* was guilty of the execrable Design laid to his Charge, what does the *Catechist* infer from it? He infers, that therefore *Popery* is a *traiterous Religion*.

But since he does not reflect how far this Consequence will go, I shall lend him some Assistance to do it by shewing him, that *Papists* are not the only Persons in the *World* capable of such a wicked De-

sign. For tho' it be both base and unmannerly to rip up old Stories by way of *Reproach*, 'tis wholly blameless by way of *Self defence*. Let us then see whether *Protestants* be so guiltless, that they may lawfully throw the first Stone.

Robert Dudley Earl of Leicester was doubtless a zealous *Protestant*, yet *Cambden* tells us in the *Life of Queen Elizabeth* p. 345. 346. that in a Council held about the *Queen of Scots*, he gave his Advice that she should be taken away by *Poison*: And sent a *Divine* privately to *Walsingham* to satisfy him that it was lawful. Now I think *Protestant Poison* is full as bad as a *Popish Pistol* or *Dagger*. But she was reserved for the Block like her Royal Grandson *Charles the First*.

Not many Years after *John Ruthen Earl of Gowry* invited her Son King *James VI.* afterwards King of *England* to his House, where he had arm'd Men ready to Assassinate him. And had not *Andrew Henderson* one of the Assassines relented and open'd a Window to cry out for Help, whilst the King was struggling with *Alexander* the Earl's Brother, he had been dispatch'd in a Moment. *Alexander* was kill'd upon the Place by *John Ramsay* and the Earl himself by *Doctor Herres*, two of those who came up to the King's Rescue. The History of this *Assassination-Plot*, and his Majesty's truly miraculous Deliverance is recorded by *Cambden* in the *Life of Queen Elizabeth*, pag. 596. but more at large by *Sanderson*, pag. 227. 228. 229. Yet all the *Conspirators* and *Actors* in it were *Protestants*. A Holy Day was kept yearly in Remembrance of it as long as King *James* remain'd in *Scotland*; but after his Accession to the Crown of *England* it was buried in *Oblivion*.

In the Reign of King *Charles II.* came in the *Rye-house Plot*, to assassinate both the King and his Royal Brother in their Return from *New-Market*. But it

was prevented by an accidental Fire, which obliged the *King and Duke* to leave *New-Market* sooner than was expected, and by Consequence before Things were in a Readiness for the Execution of that horrid Conspiracy, as it is justly call'd by the late *Bishop of Rochester*, who has written the History of it; and the Reader may be sure no *Papists* were concern'd in it, since no Day of *Humiliation* is kept to eternize the Memory of it.

But why do I revive the Memory of these odious Facts? Truly nothing could have induced me to do it but the Necessity I am under of Exposing the Malice and Weakness of one, who from the treasonable Practices of some particular *Roman Catholicks* will needs infer, that therefore *Popery is a traiterous Religion*. For I should be glad to know how he would relish this Consequence, if I should infer it against the *Protestant Religion* from the Facts I have now mention'd, and many more I have omitted, or what Answer he would give to it. And whether the same Answer will not acquit *Popery* as well as *Protestancy*? I am therefore of Opinion it will be the *Catechist's* best Course to come to a fair Composition, and own candidly with me that there may be ill Men in all Religions whatsoever; and that their personal Misdemeanors cannot be legally charg'd upon the whole *Body* or *Society*, whereof they are unworthy Members. And this Answer is enough to satisfy any rational Man. Nay either this Answer must likewise suffice to keep off the Scandal of the *Gunpowder-Plot* from touching *Roman Catholicks* in general, or I do not see how *Protestants* can vindicate their own whole *Body* from the Infamy either of the Villanies I have already mention'd, or of any other Crime committed by particular Persons of their own Communion.

Of the Gunpowder-Plot.

HOwever I shall touch briefly upon a few Particulars relating to this Plot, for the happy Discovery whereof an *Anniversary Holy Day* has now been kept above a hundred Years. Is it out of pure Gratitude to God, the Nation is so particularly devout on this Occasion? If so, it is highly commendable. For we ought to thank God for all Things: And therefore I cannot deny, but there is all the Reason in the World to give him solemn Thanks, for that the *King* and *Parliament* never were in any *Danger* of being hurt by the *Powder-Plot*.

What! Dare I have the Confidence to deny that Plot? Or say that the *King* and *Parliament* were in no *Danger* of being hurt by it? My Answer is, that I am far from denying the *Gunpowder-Plot*. Nay I believe as firmly, that *Catesby* with twelve more *Pepish Associates* had a Design to blow up *King James*, as I believe (what *Sanderson* and other *Protestant* Historians have left upon Record, viz.) that the *Father* of that same *King* was effectually blown up by the *Earls* of *Murrey*, *Morton*, *Bothwell*, and others of the *reform'd Church* of *Scotland* concern'd in that Conspiracy. However tho' I firmly believe the Design of the *Gunpowder-Plot*, I humbly conceive I may say the *King* and *Parliament* were in no *Danger* of being hurt by it; and my Reason is, because they had not less a Man than the prime Minister of State for their *tutelar Angel*: A Person deeply read in *Politicks*; who had inherited the double Spirit of his Predecessor *Walsingham*; knew all his Tricks of *Legerdemain* (of which I have already spoken) and

could as seasonably discover Plots as contrive them. This made *Osborn* a *Protestant* Writer confess plainly, pag. 34. that it was a neat Device of the Secretary. And King *James* himself, after the first Heat of the Business was over, and that his Majesty had dived thoroughly into the Bottom of it, was wont to call the 5th of November *Cecil's Holy Day*: As the Lord *Cobham* and others have profess'd to have heard from his own Mouth.

Thus much at least is certain: viz. that the Letter written to my L. *Monteagle*, by which the Plot was discover'd, had not a Fool but some very cunning *Sophister* for its Author: For it was so craftily worded, that tho' it was Mysterious enough on the one Hand to prevent a full Evidence, that it was written on Purpose to discover the Plot, yet it was clear enough on the other to be understood with the Help of a little Consideration, as the Event soon shew'd. Indeed when it was brought to Secretary *Cecil*, he poor Gentleman had not Penetration enough to understand the Meaning of it, and said it was certainly written by a *Madman*. But there I fear he wrong'd himself: For the Secretary was no *Madman*. On the contrary he had too much Wit to explain it himself; and was too refined a Politician to let slip so favourable an Occasion of making his Court to the King, who was to have the Complement made him of being the only *Salomon* wise enough to unfold this dark Mystery. Which whilst his Majesty was doing with a great deal of Ease, the Secretary was all the while at his Elbow admiring and applauding his wonderful Sagacity.

But there is a very remarkable Circumstance in the Timing of this Letter: viz. that it was sent to My Lord *Monteagle* ten whole Days before the Parliament was to Sit. Now what Necessity was there

for this great Haste, if the Letter was design'd for nothing else but to warn his *Lordship* to forbear coming to the *Parliament* the first Day of its Meeting? For it would have come Time enough upon such an Errand, had it been deliver'd to him either the Night before, or on the very Morning of the *Session*. This doubtless would have been much Safer and answer'd all Intents and Purposes, if the Saving of My Lord *Monteagle's* Life had been the only Thing design'd. 'Tis therefore manifest that the Author of the Letter, whoever he was, had other Things in View, which succeeded accordingly, as he could not but foresee without the Help of *Art-magick*. For My Lord *Monteagle*, who knew nothing of the Plot, finding a treasonable Letter brought to him by and from an unknown Hand, suspected immediately (as it was but rational to do) that it was a Design upon him to draw him into a Snare; and therefore carried it forthwith to the Secretary's Office (as any prudent Man would do for his own Security in such an Occasion) and then follow'd the pleasant *Court farse*, I have already spoken of. So that in all Probability the same Man was the chief underhand *Contriver* and *Discoverer* of the Plot; and the greatest Part of the *Bubbles* concern'd in it were trapan'd into it by one, who took sure Care that none but themselves should be hurt by it. All which is plainly hinted at by *Sanderson*, who writes thus pag. 334. *The Jesuits had a Note of Cecil's Name in their Register, not as a Day-labourer that carried some few Stones or Sticks, but as the Master Work Man, whose foreign and domestick Engineers wrought in the Mine of Discovery.* And Mr *More* in his *History of the English Province* pag. 310. says, *there was no light Suspicion of a Peer's knowing the Conspiracy long before its Discovery, who cunningly pretended Ignorance, that more might be involved.*

But let that be as it will, there is no Doubt but that they, who suffer themselves to be drawn into a Plot like Fools, deserve to be hang'd for it like Knaves. And so the principal Thing I intend briefly to shew is, that the *Gunpowder-Plot*, with which we are continually reproach'd to incense the People against us, cannot with any Justice be properly call'd a *Popish Plot*. My Reason is, because that Expression implies at least a *general Plot* of the Catholics in *England*. As when we speak of a *Popish Principle*, the obvious Meaning of it is, that it is a Principle generally maintain'd by *Papists*. Now a Plot is look'd upon to be *general*, when both many of the *Heads* of a Party and a *considerable Number* of all *Ranks* comparatively to the whole Body are concern'd in it: Which never could be said of the *Gunpowder-Plot*. For we may modestly compute, that a 5th Part of *England* were *Roman Catholicks* in the Beginning of *King James's* Reign; and the *Catholick Nobility* was likewise very numerous: In so much that the first *Marques*, the first *Earl*, the first *Viscount*, and the first *Baron*, viz. *Winchester*, *Arundel*, *Montague*, and *Abergavenny*, were all Members of the *Church of Rome*: And the King's Son was then the only *Duke* in *England*. Yer there was not one single *Catholick Nobleman* engaged in it: And the whole Number of those that were, amounted but to *thirteen* Persons, whom also *King James* in his Proclamation of *Nov. 7.* stiles *Men for the most Part of desperate Estates*. Their Names are set down by *Sanderson* in two Columns page 328. viz. eight in the first who work'd in the Mine, where the Barrels of Powder were to be placed; and five in the second, who were afterwards engaged to them; as *Sanderson* tells us.

'Tis true, three *Jesuits* besides were accused of having been privy to it, viz. *Garnet*, *Tesmond*, and *Gerard*.

Gerard. But the two former declared it was under the *inviolable Seal of Confession* they came to the Knowledge of it; and did their utmost to dissuade their Penitents from it; and even made them promise they would. The other having made his Escape beyond seas put forth a publick Writing, in which he call'd God to Witness, he knew nothing of the Plot, and not so much as in Confession.

Here then let us consider, whether this may justly deserve the Appellation of a *Popish Plot*. That is, whether it be just to charge *Catholicks* in General with the Infamy of it; and declaim bitterly against them and their Religion on that Score. The Case fairly Stated was thus: *Thirteen* profligate *Papists* (that is, scarce one of a hundred thousand) were drawn into a Plot. Some of them being apprehended not only confess'd the Fact, but discover'd all their Accomplices. And to shew how far they were from concealing any one Person the least concern'd in it; they even accused their Confessors. Besides all this there was the most diligent Search possible made over the whole Kingdom (as all Historians witness) for Information against any Suspected Persons: Yet not one *Catholick Nobleman* was found to have been either aiding or even privy to it; nor any more Accomplices in it among the *Catholick Commonalty*, than the above-mention'd *Thirteen*. And let any one now Judge, whether there be any more Justice in Calling this a *Popish Plot*, than there would be in Calling Robbery a *Protestant Trade or Practice*, in Case a Knot of *thirteen Protestant Robbers* should be taken in the Fact, and brought to Justice.

Nay King James himself was so far from Suspecting the Generality of his *Catholick Subjects* to be concern'd in it, that he express'd the Contrary both in *Parliament* and in a publick Proclamation. And no Pro

testant Prince on the *English* Throne ever was so favourable to them as King *James I.* was in the latter Half of his Reign; in so much that (as *Wilson* a Protestant Historian tells us) *Henry* Earl of *Northampton* an eminent Papist was received into his Council; and *Sir Giles Calvert* an *hispanoliz'd* Papist (as the same *Wilson* calls him) was made Secretary of State; and the Favour he shew'd them on all Occasions became so remarkable that nothing was more frequent in *Parliament*, than Complaints of his princely Kindness and indulgence towards them, as all Writers of those Times record. Which I think is a convincing Proof, that he never regarded them as Enemies, nor their Religion as traiterous in its Principles to Protestant Princes.

But to conclude, how black soever the *Gunpowder-treason* was in it self, the Crime of a few against King *James I.* has been abundantly attoned for by the exemplary Fidelity of the whole Body of *Roman Catholicks*, both to his Son and Grandson: And nothing can be more unjust than to reproach their Posterity, to the fifth and sixth Generation with a Fact, of which neither their Religion nor their Body was guilty; whilst all the Proofs of their Fidelity in the two following Reigns, much more general and of a fresher Date, are buried in Oblivion.

§. 6.

Of the Deposing Power.

But the Catechist's chief Argument to prove Popery a traiterous Religion is grounded on the *Deposing Doctrine*: And, what Surprises me most, there is scarce a Protestant Writer, but takes Occasion to enlarge upon this Argument with the same serious.

ness, as if there were any real Weight in it. I shall however be very brief in my Answer to it, having been too long already. First then I say, it runs wholly upon a false Supposition. For no *Catholick* in the World is bound to believe, that the *Pope* has a Power directly or indirectly to *depose Princes*; and for one that believes it there are a thousand that believe nothing of it. Nay if any one should presume to maintain it in any *Catholick* Country on this side of the *Alps*, he would pass his Time but very uncomfortably. Yet our Adversaries will needs have it to be an Article of our Faith.

But suppose it were, as it is far from being one, I answer 2dly, that the Argument built upon it is altogether frivolous in Relation to *England*, where there is a *Protestant Prince* on the Throne, and where there are now a thousand *Protestants* to one *Papist*. For I should be glad to know, how the Belief of the *Pope's deposing Power* can affect the *English Nation* as it now stands. Will his Holiness command a Handful of *Papists* to dethrone a King defended by Millions? Or will a *Protestant People* depose a *Protestant King* to pleasure the *Pope*? I am not yet inclined to think they will. And where then is the Danger of this Doctrine in Relation to *England*? I confess, if the *Papal Bulls* could cross the Seas attended with an Army of a hundred thousand effective Men, there would be Reason to fear the *Pope's deposing Power*. But as things are, a Prince on the *British Throne* is out of the Reach of any *deposing Power* but that of his own *Protestant People*, as Experience has taught us oftner than once. In a word, the *People* have many Times deposed their King without the *Pope*, but no *Pope* ever deposed a King without the *People*. And in a Nation, where the Bulk of the *People* are *Protestants* who both hate and despise him, nothing can be more ridiculous than to

make a Noise about a *speculative Point* of Doctrine, and that even not believed by one in a thousand, as if it were most highly dangerous to the *State*; whereas whether it be true or false, it is of no more Consequence in a *Protestant Country*, than the most trivial Question in *Logick*. And as *Europe* now stands, the *Pope* may as well pretend to depose the *Great Mogul*, or *Priester John*, as a *Protestant Prince*, said

But is it not somewhat pleasant to hear *Protestants* upbraid us continually with the meer *Speculation* of a few *Catholick Divines* concerning the *deposing Power* of the *Pope*, whilst the *Practise* of *deposing Princes* has run violently on the *Protestant Side* ever since the *Reformation*? Nay it is plain *Matter of Fact*, that within these last two hundred Years *Protestants* have practised the *deposing Power* more, than all the *Popes* together have done from the Beginning of *Christianity* down to this very Time, and on this point I

To make this evident, let us but take a cursory View of the general History of the *Reformation*, and we shall find that *Reforming* and *Deposing* came Hand in Hand together into the *World*. For *Luther* no sooner began to preach his new *Gospel*, but the *People* rose up in Arms in several Parts of the *Empire*, being chiefly headed by one *Muuzen*, who had formerly been *Luther's Scholar*, and said he had received the *Sword of Gedeon* in Order to compel the whole *World* to acknowledge the new *Kingdom* of *Jesus Christ* and depose *Idolatrous Magistrates*. In Effect they openly pretended nothing less than to depose not only the three *Ecclesiastical Electors*, and other *Ecclesiastical Sovereign Princes*, but all *Sovereigns* whatsoever where their Arms should prevail, and on this point I

This furious Storm (wherein above a hundred thousand perish'd) being the Signal to *Rebellion* in all other Parts of the *Empire*, where *Protestancy* had

got Footing; was immediately follow'd by the famous League of Smalkald; the Confederates whereof (all stanch Protestants) would certainly have deposed the Emperor Charles; had he not proved too hard for them. For in their publick Declaration they stiled him no other than Charles of Gaunt usurping the Name of Emperour: Whereby they renounced all Obedience to him, and deposed him as far as in them lay. The Deposition of Sigismund in Swedeland was more effectual; and Queen Christina had the Grace to depose her self; to spare her Subjects the Pains and Cost to do it for her.

Calvin the Second great Architect of the Reformation, tho' differing from Luther in many doctrinal Points, even surpass'd him in his Antimonarchical Zeal: And to give the World an early Instance of it, he had no sooner got Footing in Geneva, but the Sovereign Prince of the Place was expell'd and deposed. Nay wherever his Doctrine prevail'd the same was effected, or at least attempted. King Philip the Second was deposed in the Netherlands, Queen Mary in Scotland; and the Protestants in France push'd fairly to depose both Charles the IXth and Henry III. The Church of England has likewise on Occasions exerted her deposing Power. For Edward VI. was no sooner dead, but the Heads of the Protestant Party began to shew they were no Enemies to deposing. For they proclaim'd the Protestant Lady Jane Gray in Opposition to Queen Mary their undoubted lawful Sovereign: And tho' her Reign was very short, the Chronicles relate several Attempts made by her Protestant Subjects to depose her. The chief whereof was that of Sir Thomas Wyatt, who march'd over Shooters-hill at the Head of a Protestant Army in Order to make himself Master of the City and Tower of London, and so dispose of the Crown at Pleasure; But

being unsuccessful was treated as a *Rebel*.

Then follow'd the Reign of a Lady, who never was against the Doctrine or Practice of *deposing* any Sovereign but herself. For she assisted the *French Protestants* with Men and Money against *Charles IX*. She help'd the *Dutch* to throw off King *Philip*: And when the *Scots* had dethroned Queen *Mary*, to prevent all possibility of her ever recovering her Right, she kept her under close Confinement for 17 Years, and then cut off her Head. I shall throw a Veil upon what has happen'd since to the unfortunate Race of that injur'd Princess, I mean the *Stuarts*. But whoever reflects upon it, must be void of Sense to reproach us with the *deposing Doctrine*.

§. 7.

Popery is not a bloody Religion.

IF more Blood were commonly spilt in *Popish* than *Protestant* Countries; or if the former were more fertile in *Rebellions* and *Conspiracies* than the latter, there would be some Colour for calling *Popery* a *bloody Religion*. Yet even then it would come very short of being a full Proof of it, unless it were made out that the Blood supposed to be *unjustly* spilt by the Hands of *Papists* were owing to the *Principles* of their Religion. For any other Proof is wholly foreign to the Purpose.

But the *Catechist* having no such Proofs to produce, entertains his Reader with half a dozen old Stories. One of which is a Repetition of the *Gunpowder-Plot*; whereof enough has been said already. Another is *Oates's Sham Plot*, of which I have spoken in the *Preface*. 'Tis true indeed much innocent Blood was spilt on the Occasion of that Plot. But it

was all *Popish Blood* spilt by *Protestant Hands*. So that I fear the *Catechist* will pass for a *Prevaricator* in Ripping up the Memory of a *bloody Fact*, wherein *Papists* were the only *Sufferers*, and *Protestants* the only *Actors*.

But the Third of the six Facts produced by him to prove *Popery a bloody Religion*, is most superlatively impertinent, viz. the *Spanish Armada* sent to invade *England*. For is not this a strange sort of Argument? The Spaniards after an open Rupture and War declar'd with *England*, sent a powerful Fleet to invade it? Ergo, *Popery is a bloody Religion*. Suppose a Man should argue thus: The English and Dutch in the last War sent a great Fleet to invade *Spain*, and much Blood was spilt; Ergo, *Protestants are a bloody People*; Would he not render himself the Object of Pity or Laughter?

Well, let us then come to his other Three bloody Stories. The first is (as he expresses himself) the horrid Murders and Massacres of the poor *Waldenses*, who have been persecuted with Fire and Sword, &c. But these poor *Waldenses*, of whom the *Catechist* speaks with so much Tenderness and Compassion, tho' at first they appear'd to profess nothing but Poverty, yet in process of Time became great Disturbers of the publick Peace, and pernicious Enemies both to the Church and State. And thus it was they drew upon themselves the Severities that were used against them both by arm'd Force, and the due Course of Justice, which our learned *Catechist* is pleas'd to call *Murders and Massacres*. But they were such *Murders*, as the Executioner of Justice commits at *Tyburn*, and such *Massacres* as are often made of *Rebels*, when they come arm'd into the Field. Thus the *Albigenses*, a Spawn of the *Waldenses*, appearing in the Field to the Number of Seventy Thousand were massacred.

(as the Catechist calls it) by the brave *Simon of Montfort*. Thus likewise *Wat Tyler*, the Ring-leader of the *English Lollards* and *Wyclifians* (who were but Chips of the same Block), was slain (the Catechist will call it murder'd) by the courageous Lord *Major* in the Reign of *Richard II.* and *Sir John Oldcastle* fell by the Hand of the common Hangman in the Reign of *Henry the Vth.* for the same honourable Cause of *Rebellion* and *Treason*. So that the Catechist by mentioning the poor *Waldenses*, has only put us in mind of diverse *Rebellions* rais'd by the viperous Brood of those *Pretended Reformers*, and the condign Punishment they were brought to; which he may call *Murder* or *Massacre* as much as he pleases; but the true *English* of it is, that they receiv'd the just Reward of their Crimes.

could not be said to be of the same kind as the *Waldenses* (the said Catechist says) of which I have not yet seen any account. *Of the French and Irish Massacre.*

NEXT to his lamentable Account of the *Waldenses* he rip'd up the old Story of the *Massacre* of the *Hugonots* in *France*, An. 1572. which was truly a *Massacre*. But it is universally condemn'd by all *Catholic* Authors that ever wrote of it, and any other Crime committed by any *Christian* in the *World*, may as well be charged upon the Religion he is of, as that *Massacre* upon the Principles of *Popery*. However what the Catechist says of it, viz. That about *Thirty or Forty Thousand INNOCENT Persons* perish'd in it, is a gross *Falshood*. For the greatest Part of the Persons upon whom this *Massacre* was committed, were far from being *Innocent*. Unless the most obstinate, the most bloody, and villainous *Rebels* that ever were in the *World*, may be counted *In-*

nocent Persons. They had already maintain'd a *Rebellion* of above ten Years against their lawful Sovereign. They had brought an Army of Foreigners into the very Heart of his Countrey, and deliver'd up *Havre de Grace* to the *English*. They had at last compell'd the King to a shameful Peace, and oblig'd him to submit to Conditions inconsistent both with his Honour and Safety. They were Masters of the strongest Places in *France*, as *Mountauban*, *Rochelle*, &c. So that the King's Authority was become wholly *precarious*, and his Crown was in a manner at the Mercy of the *Hugonots*, who he knew by past Experience would lay hold of the very first Pretence to break the Treaty, when they should find it to their Advantage to do it. Under these hard Circumstances he resolv'd upon the Destruction of his Enemies to prevent his own. For Things were then come to such a Height, that the Question was not barely whether the *ancient Religion of France* or *Hugonotism* was to be uppermost, but whether *Charles the IXth* was to be King or no. Just as at the Treaty of *Uxbridge*, it was not barely the Question, whether *Episcopacy* or *Presbitery* was to be the establish'd Religion of *England*, but whether *Charles I.* was to be a *real King*, or only a *King of Clouts*.

Add to this, That the *Hugonots* themselves had set the Example of *Massacring* in cold Blood before they felt the Smart of it in their own Persons. For the Prince of *Condé* (who had been condemn'd to lose his Head for Rebellion under *Francis II.*) was no sooner released out of Prison by the Death of that Prince, and Liberty of Conscience granted to the *Hugonots*, but (as *Davila* tells us) they became so insolent, that they massacred People in *Paris*, burnt the Church of *St Medard*, risted *Monasteries*, and committed many other *Exorbitances*.

But *Davila* will perhaps not be believed, tho' he be highly esteem'd by *Protestants* themselves for an impartial *Writer*. Let us then hear the account given of these *innocent Hugonots* by *Dr Heylin*. " A
 " greater Diffidence (says he) was rais'd against
 " the *Hugonots* by the unseasonable Zeal of the
 " *Queen of Navarre*; who not content with settling
 " the *Protestant Religion* in the Country of *Berne*,
 " where she was Absolute and Supreme, suffer'd the
 " *Catholicks* to be infested in the Provinces, which
 " she held immediately of the Crown. In so much
 " that at *Pamiers* (the chief City of the *Earldom* of
 " *Foix*) the *Hugonots* taking Offence at a solemn
 " Procession held upon *Corpus Christi* Day, Ann.
 " 1566. betook themselves presently to Arms, and
 " falling upon those whom they found unarm'd,
 " not only made a great Slaughter among the *Church-*
 " *men*, but in the Heat of the same Fury burnt down
 " their Houses. Which Outrage being suffer'd to
 " pass unpunish'd, gave great Encouragement and
 " Example to some furious Zealots to commit the
 " same in other Places; as namely at *Mountauban*,
 " *Calion*, *Rodez*, *Perjeux*, *Valence*, &c. " Thus *Dr Heylin* *Hist. Presb.* L. 2. p. 70. Now all this was six
 Years before the *Massacre* of the *Hugonots*. And let
 any Man judge whether these Persons were *innocent*,
 and whether they did not draw on themselves the
 just Vengeance of God, tho' executed upon them
 in an illegal Manner by the Rage of a provok'd and
 revengeful King.

It appears at least from what has been said, That
Religion had the least Share in the Motive of this
 bloody Execution. For the whole Business was a *Cab-*
inet-Plot, contriv'd (as *Davila* tells us, L. 5.) by
 the King and *Queen-Mother*. And neither of these
 were ever fam'd for Zealots in *Religion*, especially the

Queen: Who always acted the Part of a complete *Trimmer* between the *Catholick* and *Protestant* Party; sometimes leaning to the one, sometimes to the other, as they best served her Ambitious Desires of Ruling. In a Word, as it was not *Religion* but *Revenge* and *State-policy*, that determined *Henry III.* to take off the Heads of the *Guisian Party* (for they were most zealous *Catholicks*.) And as the same Politick Motive has determined many other Princes to destroy their Domestick Enemies, when they could not do it by the regular Course of Justice; so it was that determined *Charles IXth* to the Destruction of the *Hugonots*, whom he could neither bring to Justice, nor reduce by force of Arms. Not that I pretend to draw any Argument from thence to justify the Thing, but only to shew that Men, but especially Princes, who generally make *State-interest* their *Gospel*, will do strange Things for *Self preservation*, without consulting *Religion* or *Conscience* in the Matter, when they are push'd too far, and in danger of losing all: Which was the very Case of *Charles IXth.* when he resolved the *Bartholomew-Massacre*.

Lastly, the *Catechist* brings upon the Stage the *Irish Massacre*, which he sets forth in the following manner. *After that* (says he) *the bloody Rebellion of the Papists in Ireland, where they murder'd a hundred thousand Protestants without any Provocation given, but to kill Hereticks.* I Answer, That there are no less than Three Falshoods in these three Lines. 'Tis true indeed that the *Irish rebell'd*, and that they murder'd a great Number of *English Protestants*. But it is false 1. That they kill'd a *hundred thousand*. 2. That they did it *without Provocation*: And 3. That they kill'd them, *because they were Hereticks*.

As to the Number that were kill'd, My Lord Cla-

rendon (who exaggerates almost every Thing against *Papists*) makes it amount to between Forty and Fifty Thousand, *Tom. 1. L. 4. p. 237.* So that one half of the *Catechist's* Calculation is already to be cut off. But My Lord *Castlemain* in his *Apology* printed Ann. 1674. not only affirms but proves to a Demonstration, that the Number of those, who perish'd in this Insurrection of the *Irish*, could not amount even to the sixth Part of My Lord *Clarendon's* Computation. I refer the Reader to his Book, and desire him to believe no more than he finds clearly proved.

The *Second* Falshood asserted by the *Catechist* is, That the *Irish* committed this Barbarity *without Provocation*. If he had said *without sufficient Provocation*, I should have join'd Issue with him. Because no Christian can have a *sufficient Provocation* to commit Murder; and we are bound to suffer Tyranny and Oppression patiently, rather than depart from the Law of God. But it seems the *Irish* had not the Vertue and Patience of the *primitive Christians*, who when they were persecuted rejoiced in their Sufferings, and return'd Good for Evil. This the *Irish* ought to have done, and they had Occasion enough given them to do it. For tho' we may modestly compute, that there were at that Time in *Ireland* thirty *Irish Catholics* to one *English Protestant* (which alone shews the impossibility of the reputed Number of the slain, because *Ireland* never was computed to have above *Two Millions* of Inhabitants; and great Numbers of the *English Protestants* avoided the Massacre by flying to *Londonderry*, *Colraine*, *Eniskilling*, and other Places, which were in the Hands of the *English*) I say, tho' the *Irish Catholics* had so great a Superiority of Number over the *English Protestants*, yet these had the whole Power in their Hands, and

the *Law* on their Side, of which they took the Advantage upon all Occasions with the utmost Rigour and Severity. So that the *old Irish Natives* in particular (who began the Insurrection) were treated by the *English* little better than Slaves. And this I call a *Provocation*, and am very sure the *Catechist* would think it one, if he and his *Brethren* were used as those *Irish* were. Let *Protestants* but reflect upon the *Rebellion* in 1642. and the *Revolution* in 1688. and they will find that a *far less Provocation* cost Two *British Kings* very dear. However let that be as it will, the constant Experience of Mankind teaches us, that when Men find themselves grievously galled, they are naturally *provoked* to take the first Opportunity to throw off the Yoke that galls them.

But we must distinguish Two sorts of *Actors* in the *Irish Rebellion*. The first were the *old Irish Natives* who began it, as I have already said. These were a conquer'd People, and were moved to it chiefly by the Oppressions they lay under: And therefore laid hold of the fair Opportunity presented them, as they thought, by the intestine Broils in *England*, to make a bold Attempt to recover their ancient Liberty. So that to ascribe this popular Fury of an oppress'd People to no other Cause than a desire of *killing Hereticks* (as the *Catechist* is pleased to do) is as ridiculous a Piece of Nonsense, as it would be to maintain that the *Indian Slaves*, when they rise up against or Murder their *English Masters*, do it purely for the sake of *Religion*, and to *kill Hereticks*.

The other *Actors* in this Rebellion were those, who are call'd the *ancient English Colonies*. That is, the Posterity of those that settled with their Families in *Ireland* after the Conquest of it. But these join'd not in the Rebellion, till they were driven

to it by the violent Proceedings of the *English Parliament*: For which I have such good *Protestant* Testimony, as will set the Matter in the clearest Light. For the News of the Insurrection of the *Old Irish Natives* was no sooner brought to the Parliament, but (as it is in *Sanderson*, King *Charles I.* pag. 444. and *Baker* pag. 540.) the *English Parliament* voted, That all the *Papists of Quality* in England should be secured, which the *Catholick* Lords and Gentry of *Ireland* look'd upon as a sure *Prognostick* of the severe Treatment they were to expect, there being a much more plausible Pretence to suspect them than the *English*: And then they concluded, that all the terrifying Reports which had been industriously spread by particular Persons for their own wicked Ends, would most certainly come to pass: And indeed it happen'd just as they expected. For (as the said *Baker* has it, pag. 540.) the Lords *Dillon* and *Taff* were seiz'd at *Ware*, being delegated by the Lords of the *Irish Parliament* with their Advice to his Majesty concerning the readiest Means to quench the present Flame. Nay (as it is in the *History of Independency*, pag. 201.) the Parliament insisted openly to have the *Papists* in *Ireland* ROOTED OUT, AND THEIR LANDS SOLD. And passing an Act to that Purpose, necessitated the *Irish Papists* to Massacre the *English Protestants*.

But the following Testimony of the King himself in his *Exc. Bac. C. 12. Par. 8. pag. 63.* is above all Exception. His words are these. Next to the Sin of those who began the Rebellion, theirs must be who either hinder'd the speedy suppressing of it by domestick Dissensions, or diverted the Aids, or EXASPERATED THE REBELS TO THE MOST DESPERATE RESOLUTIONS AND ACTIONS by threatening all Extremities not only to the known Heads and chief Incendiaries, but even to the

whole Community of that Nation: RESOLVING TO DESTROY ROOT AND BRANCH, MEN, WOMEN, AND CHILDREN without any regard to the usual Pleas of Mercy, which Conquerors not wholly barbarous are wont to hear from their own Breasts in behalf of those, whose oppressive Fears rather than Malice engaged, &c.

Thus spoke King Charles, who knew all that had pass'd; and it is plain from his Words, that the ancient Catholick Colonies in Ireland were driven into the rebellious Measures of the Irish Natives by the greatest Provocations, that Flesh and Blood are capable of. Nay I appeal to Protestants themselves, whether their Passive Obedience and Non-Resistance be so invincible, that being threatned with the utter Ruin of themselves, their Wives and Children, they would not endeavour to prevent it by the Destruction of their Enemies, if they thought they had it in their Power to do it. I cannot tell what they may do hereafter, but I am sure they cannot yet shew us any Protestant Examples of such an Heroical Virtue. However I am far from justifying what the Irish did. But all I pretend to say is, That they were most grievously provok'd to it; and that the Catechist is a most notorious Misrepresenter of Historical Facts in saying, that the Irish Papists massacred the English Protestants without Provocation, and that it was only to kill Hereticks. For it is manifest they were hurried into it meerly upon a Motive of Self-preservation, and would undoubtedly have done the very same, had they been Catholicks that had vow'd their utter Destruction. 'Tis true what they did cannot be justified by any Provocation whatsoever: For they ought to have perish'd, rather than sav'd themselves by a Breach of God's Law. But to say they did it unprovok'd, and out of a pure Hatred to Protestants, is doing them the greatest Injustice.

The CONCLUSION.

I Have now done with the *Catechist*; who appears indeed to be highly satisfied with his own Performance. But I confess I am apt to think his *Protestant* Brethren will not be so fully satisfied with it, but rather suspect he has play'd Booty to dishonour the *Protestant Cause*, under Pretence of writing for it. For tho' *Libelling and bare-fac'd Slander* may go down with the very *Dregs and Scum* of the People, yet all sober thinking Men cannot but be most highly scandaliz'd at it: Because it will be apt to make Men conclude that the *Protestant Cause* will admit of no better Defence.

Let us suppose that in a Dispute between a *Catholick* and *Protestant*, the *Catholick* instead of stating fairly the Doctrine of his *Protestant* Adversary should not only represent it under the falsest Colours, but even charge him with Doctrines, which *Protestants* abhor in their Hearts, and disclaim upon all Occasions. Suppose again that instead of defending himself against his *Protestant* Adversary with solid Arguments from *Reason* or *Authority*, he should make it his Business to rip up numberless old Stories of Facts committed by the very worst of *Protestants*, and then tell his Reader that these Men acted according to the *Principles* of their *Religion*: Or what is still worse, accuse them of Facts they never committed. Suppose, I say, a *Catholick* Writer should be guilty of this foul Dealing, would not all Men of Sense conclude it to be impossible that *Truth* should be on the Side of a Person reduced to the Necessity of supporting his Cause by such vile Means? For my Part, I declare sincerely, if I found any *Catholick* Writer arming himself with *Forgery* and *Slander*, instead of
sober

sober Reasoning against *Protestants*, it would startle me extremely, and be apt to make me stagger in my Faith: especially if I observed, that the Generality of our *Divines* follow'd that Method.

The Reason hereof is plain. Because every Body, that has but a Grain of good Sense, knows that *Misrepresenting*, *Reviling*, and *Slandering* are not only the foulest Stains upon the Credit and Reputation of any Cause, but even betray a *Consciousness* in the Author, that the Cause he maintains has not a solid Foundation of it's own to stand upon. For if he thought it could stand firm upon its own Bottom, he would never hazard the Reputation of it by employing the most unchristian Means to support it.

Hence it is that *Truth* being able to maintain it self by fair and solid Reasoning, not only disdains the ordinary little Artifices of *Fallacy* and *Misrepresentation*, but utterly abhors to receive any Assistance from the vile Hands of *Untruth* or *Slander*. Whereas *Falseness* can only be maintain'd by *Falseness*: And there is no surer Mark of a *bad Cause*, than when instead of standing a fair Trial of *Argument* and *Reason*, it has Recourse to such unwarrantable Methods for its Defence, as no Man will make Use of if he be persuaded that he has the *Truth* on his Side. In a Word, a *good Cause* stands in no Need of dishonourable Ways to maintain it self, and a *bad one* cannot Subsist without them.

The Principle I have here laid down is so plain, that it cannot be contested either by *Protestants* or *Catholicks*. And I leave every one to make his own Reflections upon it, according as Almighty God shall inspire him for the Good of his Soul.

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